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Brazilian government discredits Catholic Church

Marian Van Til

TORONTO, Ont. — The Brazilian National Security Council (CSN) has been engaged for at least a year in an elaborate attempt to undermine the credibility of the Roman Catholic Church, government documents show.

CSN accuses the church's "vast structure" of seminaries, health centres, radio stations and other church-owned institutions of "being used for indoctrination diverging from the teachings of the gospel." The church is also accused of taking advantage of the "religious sensibility of Brazilians to exploit social inequalities and the difficulties being experienced by the great majority of people."

The Brazilian military is taking counter measures. It wants to "undercut the church's campaigns" with its own socio-economic measures, strengthen ties with the "traditional" sectors of the Brazilian church, and more tightly control religious organizations working in the country, foreign priests, and foreign funding for church campaigns.

As a consequence, three bishops late last fall were named in a list of foreign-born clergy and church workers accused of violating a Brazilian law regulating the activities of foreigners. The three are accused of "incitement of Indians to kidnap people and block roads as a way of demanding immediate solutions to their problems."

Central to CSN's campaign against the Roman church has been the discrediting of CIMI, the church's Indian agency in Brazil. The church has long been committed to Brazil's indigenous peoples, many of whom have been left homeless and forced to move to arid, infertile areas due to

Continued on page 2 ...

Photo: from *Message to the Church in Brazil, John Paul II*, co-published by eight Catholic relief organizations.

The Brazilian Roman Catholic Church is a church "of the people, for the people," says a Reformed missionary. As such, it is in almost constant conflict with the government, which many feel is democratic in name but not in reality.

African development programs suffer high failure

Robert VanderVennen

ST. CATHARINES, Ont. — The high rate of failure of development aid programs in Africa is a fact that must be faced, also by Christians, says Dr. Henk Aay, Professor of Geography and Environmental Studies at Calvin College in the December 1987 issue of the *Mission Bulletin* of the Reformed Ecumenical Synod.

"It has become clear that development for the poorest of the world's countries faces seemingly insurmountable obstacles," writes Aay. "There is a general recognition that the frequency of failure for African countries is significantly higher than for the rest of the 'developing' world."

Africa's increasing problems

Africa's general social, economic, and environmental decline is easy to identify, says Aay. First, per capita food production, already at subsistence level, has declined so much in two decades that today 25 per cent of the African people are fed with food from abroad. Second is the staggering population explosion from which Africa's population is expected to triple in 40 years. Third is the deterioration in the resource base with erosion, desertification and loss of trees. Fourth, periodic drought is increasing in intensity.

These factors are interrelated in ways

Continued on page 3 ...

Thinkbit

A well-informed community has a heavy keel of skepticism that prevents it from being blown off course by passing squalls.

Adapted from *The Dilemmas of Journalism* by Gerald Priestland.

Durham Christian plans major conference on Middle East

Bert Witvoet

BOWMANVILLE, Ont. — Whenever Durham Christian High School holds its once-a-year "emphasis week," a lot of preparation goes into the production of this unique program of seminars and workshops for students and community. But never have plans been as grandiose and preparations as extensive as they have been this year.

One reason for this is the participation of former teacher and present education committee member Wybe Bylsma of Cobourg. Bylsma is a soft-spoken man who gives the impression of being somewhat passive. But behind the relaxed manner and gallons of patience, lie a keen mind and a quiet determination to seek to implement Christ's command to integrate faith and life.

Our responsibility

Bylsma has translated one of his main faith concerns into an "emphasis week" at Durham Christian High that could make an impact on the community as well as on the education system in the province. He and the staff at Durham are planning a week on the Middle East from Feb. 8-12 that will include some of the top names from the Arab as well as the Israeli side as they are represented in Canada.

Bylsma is concerned about the role the Christian community has played and is playing in the present crisis in the Middle East. "Since we Christians are partly to blame for the emergence of Zionism because of the way we have treated Jews, we should be concerned about the problems Zionism has created in the Middle East," he said.

At the same time, he is disappointed in the fact that the Reformed community is so ill-informed about the Middle East in comparison with other areas. "There are very few people with a Christian perspective on the situation to turn to for a conference like this," he remarked.

Impressive program

Nevertheless, he and other staff members have put together an impressive program. The first day will feature a "flying carpet view of the Middle East" with such workshops as "A Walk through the Holy Land," "Doing Business in the Middle East," "The Meaning of Terrorism" and "Human Rights in the Middle East."

The second day will focus on "What Can We Israelis Do to Heal the Brokenness in the Middle East?" followed by day three: "What Can We Palestinians Do to Heal the Brokenness in the Middle East?"

Friday, the last day, will be spent on asking the question "What Can We Canadians Do?" For each day there are some 10 workshops with a sprinkling of panel discussions. Dozens of Jewish and Arab spokespersons will be participating.

Continued on page 2 ...

Photo: Bert Witvoet

Wybe Bylsma (far right) consults with Palestinian Farid Ohan, a teaching master at Seneca College and Vice-president of NECEF (far left) and with U of T Professor Jim Graffe, NECEF President, (centre) at the Graff home in Toronto. Bylsma also consulted with the Israeli consulate and other Jewish leaders.

In this issue:

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An acclaimed artist moves from nihilism to Christianity p.7
Joe Reitsma's short story will transport you to the silent North p.9
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News

Brazilian government discredits Catholic Church

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government "development" programs.

Dom Luciano Mendes de Almeida, president of the Brazilian Bishop's conference, says, "We need to unite in a clear intention to promote the survival and broad development of the existing indigenous peoples. We cannot accept that indigenous lands should simply be opened up to economic interest whose intention is not the welfare of the country but the promotion and acquisition of profit by economic groups."

Reformed missionary supports Catholics

Simon Wolfert sympathizes with the work being done by Brazilian Roman Catholic leaders. Wolfert lived in Brazil for 18 years as a missionary for the Christian Reformed and Evangelical Reformed Churches. He is now a pastor in Scarborough, Ontario.

He assesses the Brazilian situation this way: "The Church of Jesus Christ is reassuming its responsibility that it abandoned a long time ago. The Roman Catholic Church is a church of the people and for the people. It's probably the most historically-redemptive church that's around in Latin America today. And it's very evangelical and quite Pentecostal in some places."

Part of the state/church conflict, Wolfert says, stems from the Roman Catholic Church having become "the most indigenous church." The government fears the church and "it has every reason to." The Roman church "has become a church of the poor and that has turned away more and more of the rich and powerful."

During his long stint in Brazil, Wolfert worked closely with both Catholic and other Protestant church leaders as a Reformed missionary. They held joint Bible studies and worked towards virtually the same goals, he says. North Americans who severely criticize Latin American priests for their "liberation theology" and/or Marxist ideology don't know "how serious the situation is, how difficult life is there, how severe the persecution of *anyone* who speaks for justice," cautions Wolfert.

"Liberation theology is, of course, not a perfect theology, as none is, but it is a gift of God that Western churches could be using in a way in which they aren't. [Other] theologians are not taking into account what liberation theologians are saying," suggests Wolfert.

Wolfert had no major beefs with Christian Reformed World Missions (CRWM) while working on their behalf, but even so, recognizes that such statements may bring criticism, including possibly from CRWM executives. But, he says, "it takes quite a conclusion to say that a church 80-100 million strong, in its entire leadership would be Marxist, considering it's the oldest and most indigenous church."

Close to the people

Wolfert points out that the Pope himself has withdrawn various criticisms he made of his own bishops after more careful scrutiny of the Brazilian situation.

After a visit to Brazil himself, and after 14 months of visits to Rome by 370 Brazilian bishops, Pope John Paul II told those leaders, "I am convinced that you ... are giving witness ... of being pastors extraordinarily close to your people ..., ready to educate them in the faith and to perfect their Christian life ...." [John Paul II, The Vatican, April 9, 1986.]

The Pope recognizes that at the heart of the church/state problem is "the contrast between the two Brazils, one highly developed, dynamic on course for progress and luxury, the other seen in vast areas of poverty, disease, illiteracy and marginalization." Such "tremendous imbalances," cannot be ignored by the church, says John Paul. He urged each bishop to be "a convinced and convincing proclaimer of the Word of God ..., a builder of ecclesial community, a pastor and guide of the people," and "a spiritual father for all, especially those most in need of guidance and help, defence and protection."

It is for being and doing just those things that the Roman Catholic leadership is being hounded and imprisoned, they argue. And they aren't the only ones. A month ago (Dec. 15, 1987), Lutheran minister Werner Fuchs was continuing a court battle regarding a six-month prison sentence for participation in a public demonstration of support of Indians from whom the government has seized land.

Amnesty International keeps tabs on the Brazilian situation. It explains that Fuchs was convicted by a military court for "defaming the armed forces." His crime was to "defend the claim of families dispossessed of their land 30 years ago by presidential decree."

Such events are not new to Simon Wolfert, who admits he still has strong emotional ties to Brazil.

Wolfert says of himself and his Roman Catholic and Presbyterian friends there, "We would always try to co-operate, to recognize each other as part of the church of Jesus Christ." Christians there are wishing — and praying — the Brazilian government would also see them that way.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Alfalfa and the Kingdom of God

Alfalfa, the plant often grown for cattle feed, has tiny bacteria living in lumpy growths on its roots. The bacteria take nitrogen from the air and change it into nitrate fertilizer. The alfalfa plant uses this fertilizer to make proteins. A cow, when eating alfalfa, uses the plant's proteins to make its own proteins. Many of these animal proteins are broken down into urea by the cow's body and excreted into the soil. There, other bacteria change the urea into nitrogen which filters back into the air.

What is important about this "bit" of information is recycling. The same nitrogen atom is used, in turn, to make nitrates, plant proteins, animal proteins, urea, nitrogen gas, and nitrates again. Nitrogen is recycled. Generalizing, we realize that all the earth's materials are limited and must recycle; a basic law of creation is that all its materials must be used over and over again as much as possible. But we only truly know this law when we act in accordance with it. We only really know — biblically know — when we ourselves actively recycle the resources we use.

Recycling is a very necessary response to the disturbing information we're confronted with about our use of materials. For example, according to the *Globe and Mail,* five years ago Ontario households generated 3½ million tonnes of municipal garbage. At that time, only 50,000 tonnes (1.4 per cent) were recycled. It is estimated, however, that 15 to 45 per cent can realistically be recycled.

Almost anything recyclable

Almost anything can be recycled if the technology is in place to handle it. According to the Canadian Association of Recycling Industries (CARI), good systems are in place to recycle glass, paper and metals; plastics recycling will come soon. CARI claims that 80 per cent of all plastics are potentially recyclable, and that some companies are already making products containing 30 per cent recycled plastic. Glass, too, has enormous possibilities, and already 25 per cent of all new bottles contain recycled glass. According to CARI, recycling steel cans results in 74 per cent energy saving, and aluminum yields a 95 per cent energy reduction. Recycling systems are in place and do help make more stewardly use of creation's material.

Lack of consumer participation stops recycling programs from being more successful than they are. When more households make it a matter of course to recycle their glass, metal cans and paper, the amount of recycled material will increase. At one time, Kitchener, Ontario, was one of the few municipalities [at least in Ontario] that had a householder's recycling plan in place. There, each household was given a bright blue plastic tub stamped "we recycle." Each household was voluntarily asked to separate glass, cans and paper and put it in their recycling box instead of in the garbage. This box was then placed at the curb and its contents picked up once a week, much like garbage pickup. The program has been quite successful. Other municipalities have followed suit. Some have made it mandatory, with successful results: no recycling, no garbage pickup.

To recycle requires only a slight change in chore habits. Instead of putting everything into one container, three or four separate ones are required. Cans can be flattened after the ends are removed to save space, and labels can be removed. Once a household has a system in place, the effort needed to follow through is minimal. It takes only a slight change in thinking. But that slight change in thinking contributes, in a small but significant way, to working obediently in the Kingdom of God.

Clarence Joldersma teaches science at Smithville Christian High School, Smithville, Ontario.

Durham Christian plans major conference on Middle East

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These efforts of Durham Christian High have been judged so impressive that the Near East Cultural and Educational Foundation of Canada (NECEF), an organization of mainly intellectuals which seek to promote a better understanding of the Middle East, offered its services and resources to help make the week a success. Its president, (University of Toronto) Associate Professor of Philosophy Jim Graff called meetings of the NECEF executive for the purpose of assisting Bowmanville and invited Durham Christian High representatives to one of its meetings.

Palestinian question

Graff explained why they were interested in what Durham was doing. "Our organization seeks to eliminate negative stereotypes aimed especially at Arabs. Canadians need to have a grasp of what's going on to make foreign policy decisions," he added. "The stakes are high. At the heart of the problems in the Middle East lies the Palestinian question. The rights of the Palestinians have got to be accommodated by giving them an independent land."

The aims of NECEF are primarily educational and cultural, he said, not first of all political. As far as he knew, Durham Christian High was the first high school in Canada that had the courage to tackle the problem in a balanced and fair way. NECEF is preparing a high school curriculum unit on the Middle East for the Ontario Ministry of Education, and sees the Durham experiment as a useful pilot project.

According to Wybe Bylsma, Christian schools "can be at the forefront of things." He would like to see teachers and students from other Christian high schools attend this conference as well as anyone from the general public who is interested in increasing their awareness of the crisis in the Middle East.

Pressreview

Carl D. Tuyl

Parliament was still in recess, but best dressed Monsieur Mulroney expected his P.C. members to do a high profile free trade number in their constituencies. So they visited old age homes, Kiwanis meetings, farmers' markets, kindergartens, bingo's, maternity wards, shopping malls and sales barns to extol the merits of free trade. Monsieur Mulroney made them work for their 1.8 per cent salary increase. The government is pumping out a never-before-seen stream of information on the treaty.

★★★★

Unbeknownst to most of us, 1988 arrived a little late. The world's timekeepers, in order to keep their atomic clocks in step with the earth's irregular and gradually slowing rotation, decreed that a "leap second" be inserted between 1987 and 1988. Does that mean that salaries have to be adjusted?

★★★★

Only in Canada do trains run out of fuel, police-men go on strike and escaped convicts appear on television to air their beefs. Somebody left the door open at the Lower Mainland Correctional Centre in British Columbia, and 13 prisoners decided to begin 1988 in freedom. One of them was arrested at his parents' home, and he is probably scratching his head saying to himself: I wonder how they thought of finding me here. The guards are blaming the administration, and the administration is blaming the guards, and all Canada is wondering about the correctional service in British Columbia. I bet you VanderZalm isn't smiling about this one. At the time of this writing six prisoners were still at large.

★★★★

"The National" will never be the same again. Smiling Knowlton Nash made room for Peter Mansbridge who spurned a million-dollar offer from CBS in the U.S. of A. Fortunately, Barbara Frumm will still bid us good evening. But with me, many wonder where Ann Medina, the most intelligent Saturday evening anchor, went. There are persistent rumours that her services in that spot were terminated because her appearance lacked sex appeal. As if one turns to CBC news for a daily fix of sex appeal.

★★★★

Hotel operators in and around Calgary are afraid to advertise the availability of rooms during the Olympics for fear the Canadian Olympic Association will sue them for using Olympic-related words and symbols. Those people are really on a power trip, aren't they?

★★★★

And here is an interesting item: former top White House aide Donald Regan stated under oath to a jury that the "1985 plan to name special acid rain envoys (remember Bill Davies?) was a solution to pass the ball, if you will. We had to offer Canada a face saving solution, we couldn't be seen as just papering the problem over."

★★★★

People using Visa and Mastercard managed to rack up $23 billion in plastic purchases last year.

★★★★

Israel continues its Iron-Fist policy in the West Bank and the Gaza strip. It wants to deport some of the more prominent figures of the Palestinian resistance, but Arab countries have refused to co-operate, and declared not to be willing to accept the deportees. Israel is losing a lot of political good-will around the world.

★★★★

President Kurt Waldheim urged his countrymen to learn the lessons of the 50th anni-versary of Austria's incorpora-tion into Hitler's Germany. The question remains whether Kurt Waldheim himself learned those lessons.

★★★★

The West German government is negotiating with East Germany to buy the freedom of more than a thousand political prisoners. Money will do everything.

★★★★

It is difficult to assess the battle for the city of Khost in Afghanistan. There are opposing and contrasting announcements, but it seems certain that at least one convoy has broken through the siege.

★★★★

A Russian cosmonaut returned to earth after completing a record 326-day stay in space. I hope his bathroom worked, something which the U.S. space program hasn't quite mastered yet. China too is wanting to enter into the space age. It plans to build a space shuttle and an orbiting station. China has already put 21 satellites into space. The next launch of the U.S. space shuttle has been delayed because of parts failure. Sounds like my first car, a 1938 Ford which had part failures too once in a while.

★★★★

If you had been in Amsterdam in the past week you would have received about five Dutch quarters for your Canadian dollar, which means that you would have to fork over about $2.00 for a miniature cup of coffee with no refill. Better take a thermos along if you plan to visit the land of dikes and bulbs.

★★★★

According to the American Internal Revenue Service there was a slight overpayment in salary for Jim and Tammy Bakker in the period between 1981 and 1987. The overpay-ment was only $11 million. To err is human, eh?

★★★★

Here is one more statement to think about. It comes from Jeanette Rankin, one of the first women to be elected to the U.S. Congress: "Men and women are like right and left hands; it doesn't make sense not to use both." But alas some institutions refuse to be ambidextrous.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ontario.

African development programs

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which development projects do not always take into account. Moreover, Aay says that "development is led by economics and not by cultural and social transformation."

Christian understanding of development

"The true measure of any development is that a culture as a whole makes visible that it is directed by God the Creator and by his norms for the creation," says Aay. "Yet poverty, unclean water, malnutrition, desertification, disease, ignorance and over-population are sin-caused ruptures." To return to the God-intended goodness of the creation are needed such things as more productive strains of millet, energy-efficient firewood stoves, rural co-operatives, birth control methods, new breeds of livestock, agroforestry and agricultural weather forecasting.

In this perspective the process of development should not be narrowed to economic or natural resource development. It must be recognized that the complex of resources of a culture forms an interrelated whole so that remedies for desertification, for example, must be culturally holistic. Outside cultural resources must be assimilated and fit into the knowledge, social organization and livelihood of a society. It is also of key importance that villagers themselves see development work as important and that development work be in the hands of accountable stewards.

Strategic needs

Prof. Aay stresses three strategic needs for African development which require concerted and parallel action on many fronts, both in Africa and in other parts of the world. First, agricultural development must "be aggressively pursued by research, by agricultural education, and by governmental incentives and pricing policies that encourage farmers to invest in agricultural pursuits." One-crop export-oriented farming must be discouraged. Second, population control through birth control is necessary even though it has always been controversial. The means of population control used by Western nations are not generally available to African nations: urbanization, industrialization, rising incomes, and emigration. Third, ecological control which helps restore to health damaged and broken ecosystems is vital.

"It is easy to become extremely pessimistic about prospects for reversing Africa's deterioration," says Aay. "African churches and African Christians, in general, would do well to accent earthkeeping, appropriate food production and family planning as strategic Kingdom needs for Africa today."

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Editorial

Keep that One-Day-Closed ball rolling

We want to congratulate Gerrit de Boer and his Idomo Furniture employees on the fine advertisement they placed in the Jan. 4 issue of *The Toronto Star*, in which they plead with Ontario Premier David Peterson for a common pause day. The advertisement shows clear reasoning, strong conviction and due restraint as it accuses David Peterson of abdicating his responsibility by leaving the matter of Sunday closing of stores up to municipalities. It correctly states that passing the hot potato to local municipalities will create divisions.

The message in the advertisement fits our editorial stand on the issue and, for that reason, we will paraphrase its most salient features:

— The trend of Sunday openings is an attack on family time.

— An extra day open will *not* increase sales. People can't spend more when they don't earn more.

—An extra day open will *not* create jobs. Retailers will keep their sales labour cost ratio the same.

— Sunday shopping is an issue affecting human rights of employers and employees. Since employee rights is a provincial responsibility, the province should settle the matter.

— Special legislation to protect retail employees from having to work on Sundays won't work. Employees who are not flexible will be discriminated against anyway.

— Giving a blessing to people breaking existing laws by being open on Sunday, Dec. 27 was not upholding the laws David Peterson promised to uphold in his oath of office.

— The Ontario Government spent hundreds of thousands of dollars successfully defending the Retail Business Holidays Act before the Supreme Court of Canada. Why abandon that success?

— The all-party committee of the legislature on Retail Store Hours unanimously recommended a common pause day.

— Let's have a common pause day. Let's give those who want to be closed on Saturday the right to be open on Sunday. All others who want to be open on Saturday must be closed on Sunday.

A creation requirement

Almost two years ago, in our May 10, 1985, issue, *Calvinist Contact* also called for a common pause day. We supported the suggestion of a private members' bill in the Alberta legislature "to give establishments a choice between "Saturday and Sunday." We concluded the editorial as follows:

All we can hope to achieve in a pluralistic society is to guarantee at least one day of rest per week for every worker. We believe as Christians that such a rhythm of work and rest is a creational requirement. We'd be fools to disregard it.

Although the government should not establish the Christian religion and its practices as normative for all, it does have the responsibility to safeguard the opportunity for rest and worship to all its citizens, regardless of the object of their worship.

Our editorial and the Idomo ad complement each other in that the ad focused on family time and our editorial focused on rest and worship time. It is, we believe, all of the above that will be served by a common pause day. We urge our readers in Ontario to call on their government to reverse its planned bail-out and to guarantee a 24-hour work-and-competition-free zone. Stand with the Idomo campaign. Follow its suggestion to write to newspapers, to place an ad yourself and to write your local member of parliament as well as Premier Peterson and Solicitor-General Joan Smith at Queen's Park, Toronto M7A 1A1.

BW

An editor is only a *mens*

Most of us resist change at one point or another. Change often brings confusion and additional work. For editors a changing language is rather inconvenient. Take, for example, the changing use of the generic word "man." Should we continue to use it or should we eradicate it from the language as one of many implicit pillars of male dominance? Non-sexist or inclusive language rules are more and more influencing writers and editors. Right now we are in a transition period and the pen strays first one way, then the other.

Three hooks

Here at C.C. it is usually Assistant Editor Marian Van Til who changes the editor's "man" to "human." There are at least three reasons why as editor and former English teacher I seem somewhat reluctant in following the new trend. I myself was taught that "human" is not a noun but an adjective, and I cheerfully passed this information on to several chronological layers of students. "Don't write 'I saw two humans,' " I used to tell them; "write 'I saw two human beings.' " "Human" is a noun only in the spoken language, an older dictionary tells us. However, more recent dictionaries do not bother with that qualification, and it appears that the spoken (colloquial) "human" as noun has become acceptable in written English. *Sic transit gloria* English teachers. My objection to "human" has no lexical leg left to stand on.

The second thing that slows me down is that the substitute for the generic "man" can sound forced and artificial to one who has for 30 or more years been innocently comfortable with the original. Take the phrase "man-centred religion"; when that is changed to "human-centred religion" or "person-centred religion" it loses something for me. But, if something good can come from this change, and I think there can, I should be willing to put up with the awkwardness characteristic of transition stages.

The third hook in my mind is that by dropping the generic use of "man" we cut ourselves off somewhat from the past. Not that we won't understand what people used to mean when they talked about "the fall of man," for example; but we will have hewn out an emotional chasm between ourselves and the past. Every time we read Alexander Pope's line "The proper study of mankind is man," our feeling centre will emit impulses that vibrate sounds like "groan, groan, jerk, snicker, snicker, nonsense."

Germanic precedent

All of which has made me wish that the English language, otherwise so rich in vocabulary and so flexible in adapting itself to new situations, had taken a cue from other germanic languages and had found a word that could stand for either man or woman. Perhaps provincial ministers of education could agree to adopt the German "mensch" or the Dutch "mens" for school curricula. (Every biblical scholar knows that Adam and Eve used to call each other "mens," as in, "Ach mens, what do you want now again?")

And having adopted such a word, let them find a pronoun so that writers do not have to resort to he/she every time a further statement is made about the original noun.

Consider the mens and the things den has to go through to undo all the problems of dens past. Consider also an editor, who must change dens ways as den moves into the age of non-discrimination.

BW

GUEST COLUMNIST

Dandelions are part of the garden too

Ron Dube

The thought that all flowers are valuable parts of the garden, with each one contributing its own unique and beautiful gifts, holds a special truth for me. When we see beauty in a flower, is it because of the flower or because we choose to see it? We can look at a flower and identify it and catalogue it, but how do we define what the flower does to us emotionally, mentally and spiritually.

If we attempt to give expression to what a particular flower gives to us, then we must do so with the same "freeness" which that flower possesses. The flower need not consider itself anything special, nor does it require a definition in order to exist. The flower completes the purpose of being by just being a flower. And no flower rejects the existence of other flowers. Each simply adds its scent, colour and beauty to the whole creation of the garden. Each blossom is an important compliment to the arrangement that God has created.

A dandelion is typically defined as a common weed with yellow flowers and jagged leaves. Everyone is familiar with the dandelion. Its presence for the one who desires a perfect, green lawn can be annoying. Much effort and many dollars are invested in the destruction of these dandelions. They are unwanted weeds which so many see as a disfiguration of that perfect-looking front lawn. Yet, I am sure we can all remember those times when, as children, we picked these dandelions as gifts for Mom. Children can see a beautiful, bright flower where others may only see a weed. They give Mom a bouquet of these "pretty flowers" with the same excitement as they would in giving her a bouquet of roses. Children have the advantage of not having to label everything, and so they see the dandelion as part of the garden.

The elderly, the handicapped, the sick, the prisoners and all other people who are in some form of institution are able to identify with the dandelion. Too often they are considered weeds that need to be pulled out of the public ground into which society has invested so much. Society forgets that dandelions are flowers which can add colour and beauty to the whole, if allowed to do so. These flowers are sprayed with a chemical called "institution" in the hope that it will poison and destroy the weed.

Rather than allowing the beauty of these flowers to exist along with the beauty of the other flowers in the garden we call society, society attacks their roots. Sadly, what these gardeners do not realize is that they have removed many of the roses, violets, daisies and other beautiful flowers from the garden as well. In their carelessness and lack of appreciation for the tender loving care that must go into gardening, they have succeeded in creating a garden filled with plastic imitation flowers. They look pretty, but they are hard, unyielding to the touch and give off no scent.

Flowers and people have purpose through our Lord's love. The simple and excellent in both is made equal in perfection and beauty. They are all one and each plays an important role in the valley filled with every flower that has been. Each person adds to the awesome wonder of it all, even as he or she is allowed to bloom with all the other flowers.

Jesus has been called "the Lily of the Valley." This means that He too is a part of the arrangement that God has created. Jesus allows the beauty in each of us to add to the bouquet of life.

At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children." (Matthew 11:25)

Ron Dube is a 34-year-old lifer in Collin's Bay Institution, Kingston, Ont. He is studying for the ministry and, as he told the editor, who was able to visit him again on Jan. 13, "I already have a B.A. — I'm Born Again."

Longer Letter

Experience with "charismatics" leaves sour after-taste

It's with a certain measure of fear and trembling that the following observations are offered on the Nov. 20, 1987, articles by you and Henry Wildeboer concerning the Holy Spirit Conference at Redeemer College. Having no qualifications as a theologian that dimension is better left for others' reflection and comment. Similarly, apart from what the two of you wrote, I have no knowledge of the conference, so the comments are not specifically directed at it.

However, having lived in this city [Calgary] in excess of 30 years, let me make some observations about the local Reformed community's experience with the "charismatics." The experience clearly supports the conclusion that perhaps the only lasting impact of the so-called "charismatics" among us appears to have been that of a flash in the pan which left the bottom so badly burned that it is of questionable use without major repairs!

Lest that be considered too harsh an observation, let me quickly acknowledge that for some individual persons the "charismatic experience" appears to have released them from the bondage of some form of immaturity precipitated, at least in part, by the frustrating restraints of traditionalism too often characteristic of Reformed communities and persons. Whether the immaturity has changed sufficiently to render a changed conclusion remains open to question at this time. To be struck, however, by "... the excitement, exuberance and overall 'happy' atmosphere" and to receive "a good hug" do not necessarily qualify these behaviours for normative status nor do they elevate the practitioners to an exclusive claim on sainthood.

After the storm

As a reasonably careful observer of this community's experience with "charismatics," the past 12 years in particular have been interesting ones, to say the least. And, it's precisely the aftermath of the experience which has led me to conclude that it isn't what it's sometimes made out to be.

Those 12 years have left their mark on the entire local Christian Reformed community, so that no congregation has escaped its influence entirely. The most pronounced after-effect is the combined absence of substantial direction and a much diminished presence of competent and experienced non-professional

Continued on page 7 ...

Letters

Unenlightened cartoon

I really appreciate the new light that you and other writers have thrown on the role of women. Just your willingness to discuss and ask questions is encouraging. But then when you allow a cartoon such as Dec. 18 - Tackle Box, I am very disappointed! For this the editors should spend at least one night in the "Dog House."

Art DeGroot,
Sarnia, Ontario

Hymn writer offers insight on suffering

I appreciated the book review "Canadian hymn writer one of this century's best" (Jan. 1, 1988). It highlighted another aspect of Margaret Clarkson's talents. She is also the author of some excellent books especially *Destined for Glory* and *Grace Grows Best in Winter.* These books deal with the problem of suffering and the accompanying questions that confront the Christian who is in pain.

I have received a great amount of comfort and insight from her reflections on the "problem of pain" which she herself experiences every day. I recommend these books to anyone who is suffering, but especially to those who struggle with physical pain and the limitations that it places on them.

Margaret Clarkson's hymns and books testify to how God works his grace in spite of the evil of suffering.

Jenny Linnell,
Woodstock, Ontario

Foster parents needed

Could it be true that some of us in the church are concentrating so much on the needs of children overseas that we are doing *little or nothing* for hundreds of children with special needs right here in Canada?

This may surprise your readers but the big problem we are facing here is not hunger or sickness, but *child abuse.* Sadly enough, there are significant numbers of young children and teenagers all around us who, for no fault of their own, are unloved, unwanted and constantly put down or tormented by verbal abuse, who have lost their home and family because their parents divorced, who are beaten or burned by drunken or raving parents, or who are hurt and traumatised by sick individuals who molest them sexually.

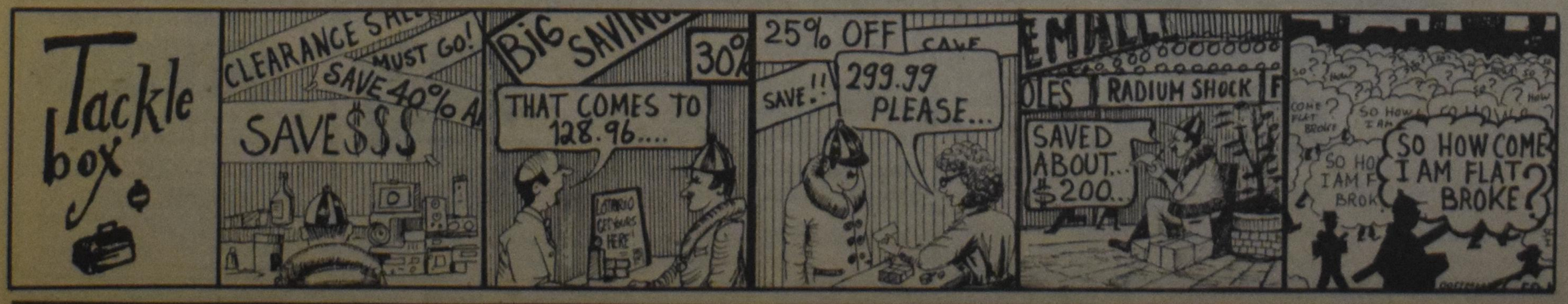
This insidious kind of abuse scars its young victims deeply, and unless they are assisted back to normalcy the damage can be permanent.

Fortunately, our individual Children's Aid Societies are in place locally to work with such children, but at the present time these societies have a pressing need for many more caring *foster parents* who will open their home up to an abused child and be part of this restorative process.

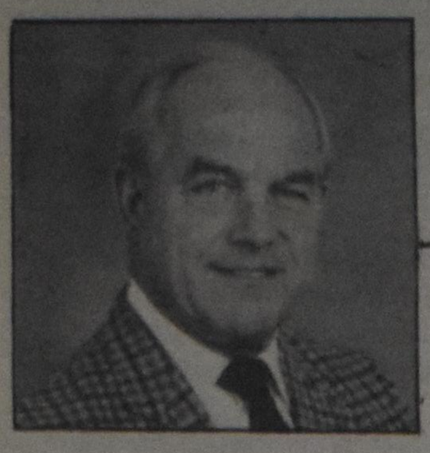
This association is asking for help from your readers at this time. One way they can effectively demonstrate their concern for our own hurting Canadian children is to offer their services as foster parents to their local Children's Aid Society or Family and Children's Services.

Another way is to include a bequest in their will to this or other organizations that serve our abused children. It would be enormously helpful if all those parents and grandparents whose lives have been enriched by the coming into their family of an adopted child made such a bequest in appreciation.

Joan Vollmershausen, President,
Ontario Association
of Children's Aid Societies,
Scarborough, Ontario



Church



Canadian Church Scene

Jacob Kuntz

The churches and free trade

When the heads of the Anglican Church and the United Church (primate Peers and moderator Anne Squire) appeared in Toronto before the standing committee on the trade agreement, they "voiced concerns about the negative effect a free trade agreement may have on the lives of vulnerable members of society, including women and native people." They urged that "full public discussion, including a consideration of alternatives, be undertaken." (*Canadian Churchman*, January, 1988)

Their meddling in the debate on free trade was severely criticized by Ottawa columnist Keith Spicer, who suggested that "maybe these heads of churches should stick to serving their declining flocks, many of whose members fail to glimpse the link between the Kingdom of heaven and the Liberal-NDP sloganeering of some churches on trade policy." Spicer asked "why heads of churches should be taken seriously on strictly political or economic issues such as free trade," and felt that "by jumping into the debate, the heads of the United and Anglican churches risk nothing except their credibility as spiritual spokesmen."

His outburst did not deter these churches from tackling the issue anyway.

Initially United and Anglican churches tried to come up with a joint statement on free trade. We read in the *United Church Observer* (December 1987):

At first, staff at the United and Anglican churches pursued the idea of an open letter to the people of Canada, to be jointly signed by the moderator and the Anglican primate. According to David Pollock, the Anglican Church's consultant on economic justice and peacemaking, the draft letter, written by Foster, was a "very strong" rejection of the free trade deal, an "attempt to gain the high ground ... to reject economic competitive machismo and argue that there is an alternative."

Partly because the Anglicans lacked a policy base on free trade, final wording acceptable to both parties couldn't be found. Eventually, the idea was abandoned and the respective staffs went to work on separate statements.

We do not know what the final statement of the Anglican Church is (perhaps there *is* no official stand of the Anglican Church on free trade); but the *Observer* (January 1988) tells us how far the United Church has come in its dealing with free trade. The initial condemnations of free trade have made room for a compromise:

The Canada-U.S. free trade agreement finally had its day in church court during the General Council Executive meeting. The verdict: the federal government should not approve any free trade deal until Canadians have a chance to fully debate a published final text of the agreement.

With surprisingly little discussion, Executive endorsed a package of resolutions that neither affirmed nor denied the merits of the draft agreement signed Oct. 3 in Washington. Instead, Executive reaffirmed existing church policies that state free trade should not compromise principles of economic justice developed by the church over the past several years.

There is now considerable distance between this official church policy and much more critical positions, advocated by several conferences, policy-formulating working groups and church-supported coalitions.

Apparently common sense won the day!

The Canadian Conference of Catholic Bishops also dealt with the issue. In *The Catholic Register* (Dec. 19-26) we found a small article on the subject in which we learn to know what the bishops think:

The Canadian Conference of Catholic Bishops (CCCB) is urging Prime Minister Brian Mulroney to give Canadians a greater voice in free trade before the final document is signed Jan. 2.

It accuses the government of holding only "limited public hearings" on the free trade debate, and implies that the entire process leading up to free trade has not been entirely democratic.

The "people of Canada must be given an opportunity for full and effective consultation and participation before any decision is made to ratify the proposed free trade accord," the letter to Mr. Mulroney went on to say.

A different (and much more positive) judgment on free trade was expressed in a feature article in *Reformed Perspective* (October 1987) by T.A. Zietsma. It was written before Mulroney signed the agreement on Jan. 2 and even before an agreement was reached on Oct. 3. It is not the opinion of a church, but of an individual. He concludes his article as follows:

The best deal for Canada and the U.S. still is to negotiate a direct bilateral trade deal. Such a deal would benefit both countries politically and, much more importantly, economically.

Canada must realize this is in its best interests, and Americans who realize that the U.S. would benefit as well from having a prosperous, non-protectionist neighbour to the north, must come forward and convince their government leaders.

Hopefully, a freer trade deal has come about, but, if not, negotiations must be reopened — for the economic strength of both Canada and the United States.

Postscript

At the request of the editor I add a personal note.

During the last two months the Lord impressed upon us that "a man's mind plans his way, but the Lord directs his steps." (Prov. 16:9) We can make as many plans as we want, also for a busy Christmas season, but we have no guarantee that we can follow up on them.

In the first week of November my life was interrupted by the sudden and rare occurrence of a spinal abscess in the neck, caused by a bacteria in the bloodstream. It was a very painful experience, not without danger either, since it could lead to total paralysis. In a delicate neck operation in London (which was repeated 2½ weeks later) the neurosurgeon was able to drain the abscess and to remove an already infected disc. Massive doses of antibiotics have to do the rest in killing the infection.

After a hospital stay of eight weeks (it became that long because of bladder problems caused by the spinal abscess, for which another operation was needed on Dec. 23), I returned home on Dec. 30. Further recovery has to take place.

It has been a humbling experience. When we plan our activities we don't usually count the fact that things like this can happen and that perhaps Christmas has to be celebrated in the hospital. That's the time a preacher has to be on his pulpit! Yet that was the way it went for us in 1987. It was not a way we went by choice.

But on that way the Lord did not leave us alone. In his own way He helped us through with the consolation of his presence. The warm love of a supportive Christian community was a daily source of strength.

In the process the Lord taught us not to think highly of ourselves. It is also amazing to see how a congregation can adjust itself to a sudden new situation and make the best of it. He can do without us. In the local church everything went well in our absence and all services were held as scheduled (with the spontaneous help of neighbouring pastors).

And so, even though I would not want to go through a period like this again, fruits can be reaped from it that you cannot get in any other way.

And the best experience of such a time is that indeed nothing can separate us from God's love.

Jacob Kuntz is pastor of First Christian Reformed Church in Kitchener, Ontario.

"Some of us were born too soon!"

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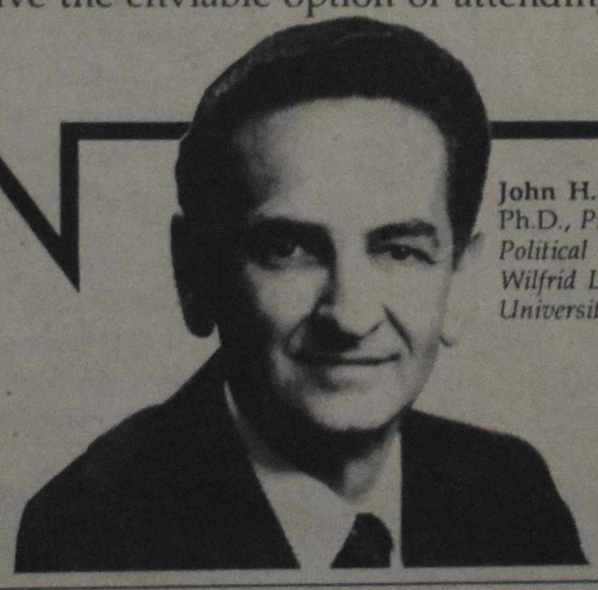

John H.Redekop, Ph.D., *Professor of Political Science, Wilfrid Laurier University, Waterloo*

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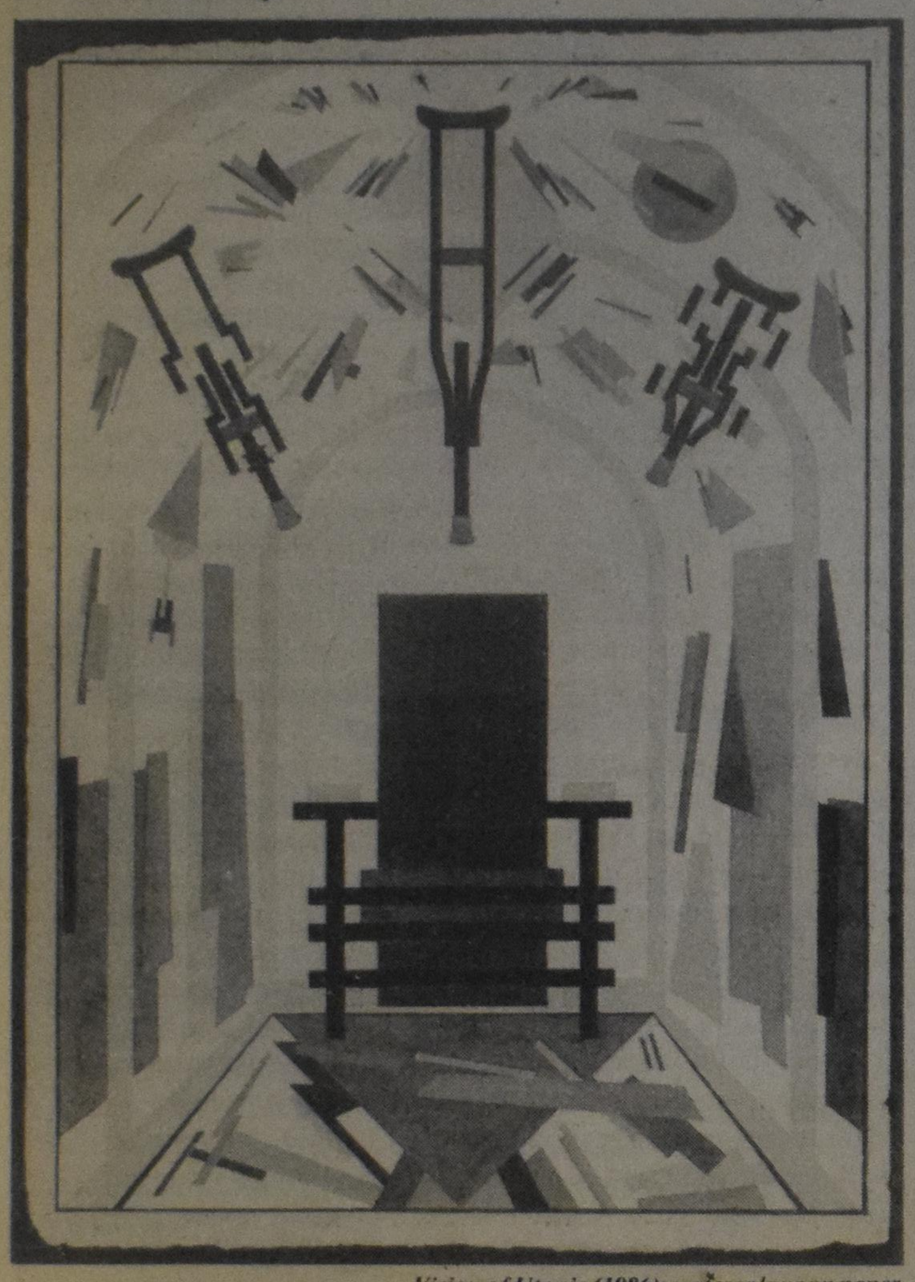
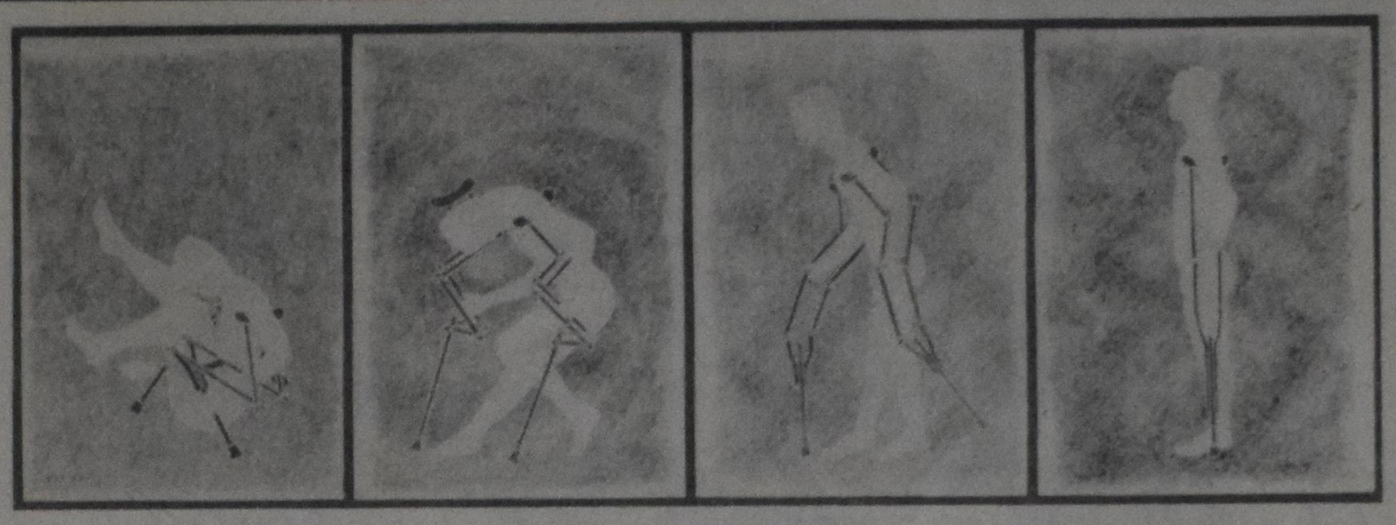
Art

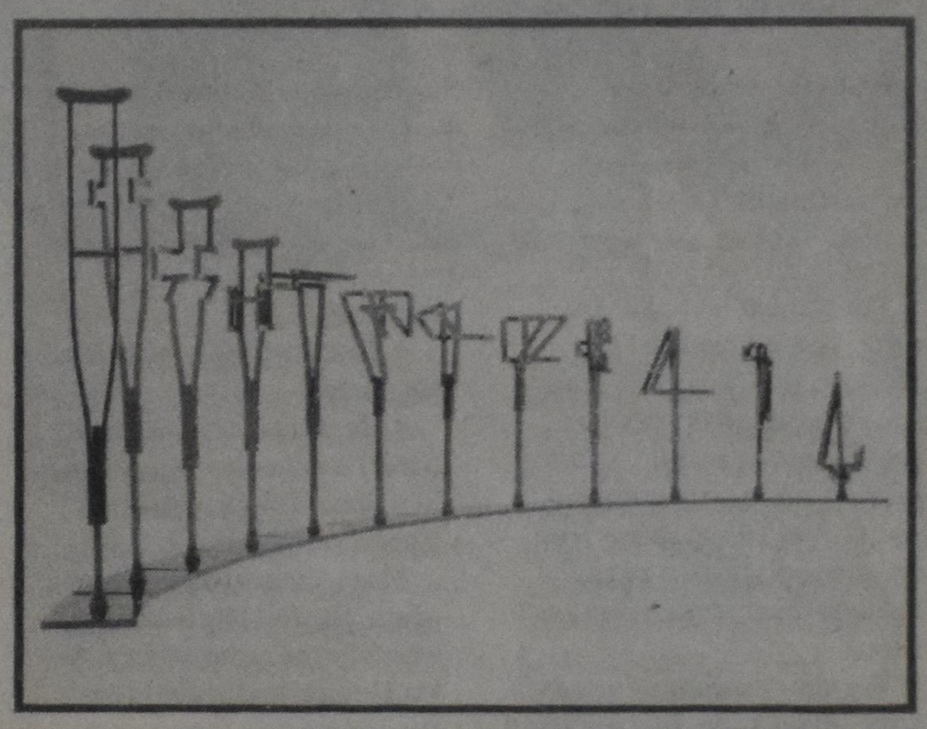
Gerard Pas: pas plus-pas moins (no more-no less)



Vision of Utopia (1986); watercolour on paper.



Nature is Man — Man is Style — Style is Abstract — Abstract is Atrophy; graphite and ink on paper.



Red-Blue Crutches Installation (1986-1987); painted wood.

Mary Leigh Morbey

The current works of Canadian artist Gerard Pas critique late twentieth century technicism. A one-man exhibition, Pas plus-pas moins (no more-no less) is featured at the McIntosh Gallery, the University of Western Ontario, London, Jan. 8 - Jan. 31, 1988.

A colleague of mine, leafing through the exhibition catalogue authored by renown West German art historian Uli Bohnen, remarked, "this is crutch-art." Her observation was a good start. Pas chooses the crutch, symbolic of his physical disability, as the visual form through which to work out his concept of art.

In the late 1970's, Pas actively participated in the western European art scene, taking nihilism (nothingness) as his point of departure. His objective was to create and further that which is ugly. During this period he met the Christian art historian Hans Rookmaaker and visited the Dutch L'Abri community in Eck-en-Wiel, The Netherlands. A close friendship developed which eventually saw Pas's acceptance of Christianity. The ugliness of nihilism was replaced by the beauty of God's creation. This transition, however, left Pas in a quandary. How to continue his art-making with integrity, Christianly, and with a voice which speaks of his artistic place in history? This exhibition demonstrates how he is doing this.

The dominant image of the show, the crutch, provides the form through which Pas critiques the works of 20th-century European movements — the Supremacists, Constructivists, De Stijl and the Neo-Plasticists. His exhibition catalogue entry explains: "It is my opinion that the previously stated art movements, in their development of the 'pure form' attempted to take these 'pure forms' and 'apply' them to general design and architecture resulting in some rather peculiar outcomes .... What started out as 'beauty' has turned to the 'beastly' technoslums of our current age." This led Pas to ask the same question posed by the Dadaists (an early 20th-century movement in art and literature which radically rejected traditional moral and aesthetic values while in search of freedom and spontaneity in artistic creation). "At what point does any common object become Art?"

The current body of work is Pas's response. "What I have done in my work is simply reversed the above process by taking 'applied forms' and, through a complex method of fragmentation and assimilation, created 'pure plastic forms.' For example, I have taken the practical (applied) form of the crutch and, reassembling its shape, changed it into the 'pure form' of a 'plastic objet d'art' .... The work acts as both a vehicle to relate my personal artistic vocabulary (in dealing with my handicap) but also as a commentary on the effects of these already established influences on today's applied arts."

These reversals, represented in individual series of three or more works, are skilfully rendered in a variety of media. Pas works predominantly in watercolour; however, the "Red-Blue Crutches Installation" and "Red-Blue Wheelchair" are painted wood. There is also a graphite and ink on paper series. Technical excellence is consistent throughout the work. Standing amid the reversal series, one is struck by their beauty and an effervescing sense of joy.

In these works Pas has found a way to truthfully speak of his place in the final stages of our troubled century.

Mary Leigh Morbey is assistant professor of art at Redeemer College, Ancaster, Ontario.

Experience with "charismatics" leaves sour after taste

Longer letter continued from page 5.

leadership in the congregation most directly involved. Similarly, the former "charismatic" leaders have abandoned the congregation almost entirely and dissipated themselves through a range of personality-oriented and almost cult-like splinter groups. Other congregations not directly involved, have in part become the recipients of many who simply lined-up and rushed to bail-out, bringing with them an unusual fear for any change whatsoever and an uncommon desire to avoid even legitimate differences.

Thus, left behind is a very much diminished group of relatively young energetic members, struggling with issues they didn't create, for which they were often inadequately trained and for which they no longer have a significant pool of role models from whom they can learn. Recipient congregations, on the other hand, have become dominated more by a concern for consensus, not infrequently characterized by the lowest common denominator, and a form of worship based on popular demand rather than the ongoing need for re-formation.

Sober reflection

There are potential lessons for others to consider. First, the defence offered by some that the CRC synod has declared, "there is no biblical evidence to limit any of the gifts of the Spirit to any one particular era" does not thereby constitute a license to practise all that has been included under the general rubric of "charismatic." A paramount consideration must be that God has gifted all of his children.

Second, perhaps the most influential factors in assessing this community's experience relate to the roles of the professional clergy, council and the congregation. The history of this community, like many others, suggests that the relationship is most generally viewed in a very hierarchical fashion. In the context of strong personalities at the top, structures perceived in this fashion easily dissolve into a quagmire of mediocrity once the personalities are gone.

Third, like motherhood and apple pie, consensus, peace and harmony are admirable goals. However, to use them exclusively in defence of the status quo instead of on-going reformation is likely to be motivated more by fear than the search for a new pathway to obedience.

Communal re-formation

Finally, if churches are to remain genuine communities gathered for proclamation and worship, there must be a much stronger commitment to working together at re-formation than to the individualistic pursuit of a perceived personal righteousness and piety. Genuine communities can only be achieved through a purpose and process which are recognized by all to have a strong binding character on the actions of its participants.

Whether these comments have any broader application to other Reformed communities is perhaps best left to the judgments of others in other situations. Surely though, "satisfying the hunger for freedom and vitality" is not merely a matter of correcting theological sloppiness, selecting the right key participants and learning and growing together.

Jake Kuiken,
Calgary, Alberta

Note: Please keep in mind that we reported on a conference, not on the movement as such.

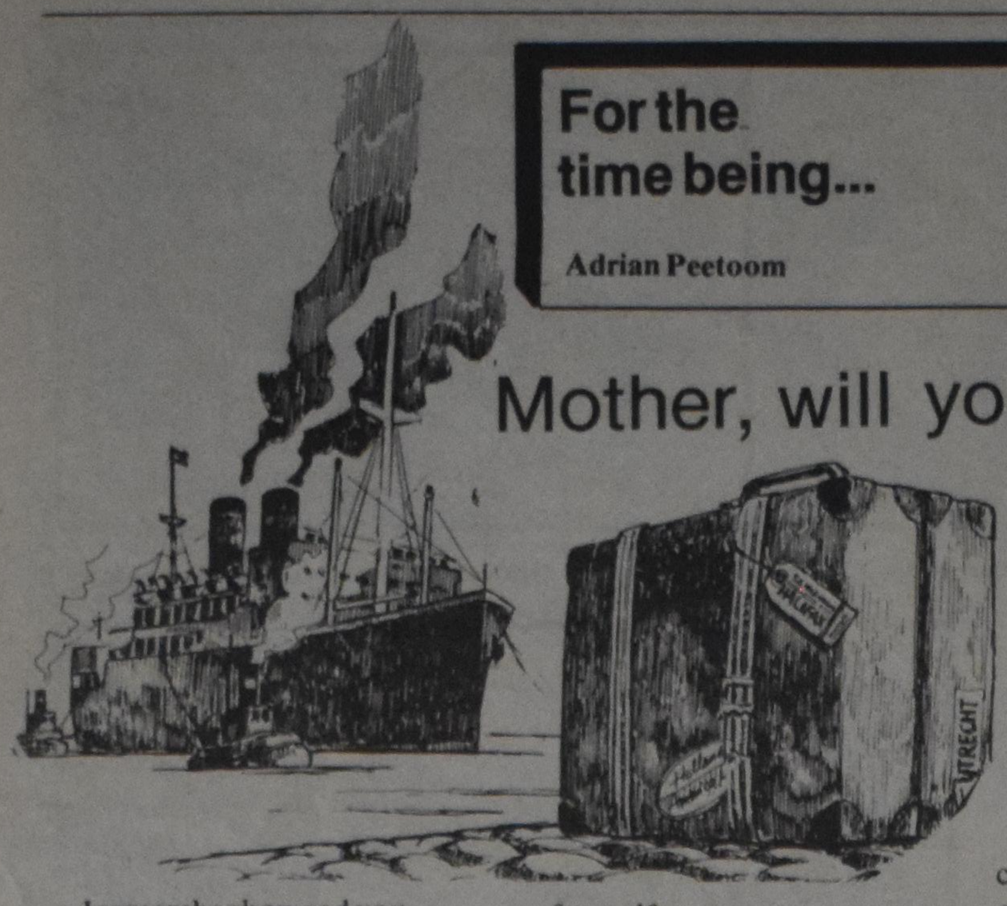
Editor

Family

For the time being...

Adrian Peetoom

Mother, will you let me come home again?



I remember how sad you were the night before I left Holland for Canada 34 years ago. You sat on my bed and cried for quite a while. I didn't know what to do to comfort you. I didn't want to hurt you and I also wanted to go to Canada on my own, young as I was.

We didn't use many words in our conversation, but we talked a great deal. Here is what I "said," and what I remember you "answering."

- Me: I need to go out of this stuffy limiting country, and find a place full of empty space.
- You: Sooner or later empty places fill up with people, and people are the same all over.
- Me: I'm sick and tired of the constant bickering of church people.
- You: Remember that some of the loudest bickerers have already left before you, and are probably waiting for you over there.
- Me: I don't want to be ignorant and poor all my life. I want to go to university, get into business, make something of myself.
- You: And why can't you do that here?
- Me: If Dad can't make it here, I can't either.
- You: How do you know? You're only 19.

Mom, I want to come home again. Really! I know things won't be the same, what with Dad long gone, and you not even living in the same town anymore. It's just that life on my own was not as good as I'd had it figured.

I did get all the education I wanted. But you know, I think I had things figured out much better when I went to catechism back home, where somebody had all the right answers. Now even in the church I live a life of *buts* and *on-the-other-hands*. And you were right, our Canadian church papers are as full of bickering now as the Dutch ones were when I was still home. And people are bickering about some of the same things, 30 years later!

And then, you know I wasn't after becoming filthy rich, but I did manage to make some money here. The trouble is, I have hardly any time to spend it. There's no end to the hours I have to work, and the responsibilities I carry. If I stay here I can't stop working. I've got a mortgage. The moment I quit my job, there goes life insurance, health insurance, long-term disability, pension, dental plan. Church and household need more money each year. I'm on the mailing list of every "cause" I can think of. I need someone to take care of *me*.

Too many dishes

I did get married, but I get bored sometimes, and angry sometimes, and so does my wife and I don't often understand why. Since international women's year I've had to do too many dishes, cook too many of my own meals. And that's not so bad, but I seem to have to defend myself so much more often. It gets a bit tiring, Mom.

And Mom, I know you cried a lot when I left. But I was the oldest, and surely as you grew older after that, you must have felt glad sometimes that your children were leaving one by one. I haven't got the energy anymore to cope with the energies of my own. The ones at home are now doing all the stupid things the older ones did before *they* left home, and I know where it's all going to end — they'll be all right — but I've seen enough growing up to last me a lifetime.

I won't miss my grandchildren anymore than I do now, for I hardly see them, they live so far away. It's as easy (and almost as cheap) to fly from Amsterdam to Edmonton and Vancouver as it is from Toronto. So we'll write them together, you one week and I the next. We'll split the postage and once a year we'll visit them together. I'll pay.

On Saturdays we'll go to the market together to buy cheese, and *goudrenetten, lekkerbekjes* and *dropjes*. On Sunday we'll have *groentesoep,* for no one makes it the way you do. Every Saturday we'll eat *hutspot,* and every Friday *zuurkool*. And once in a while we'll enjoy *gerookte paling*.

We'll walk to church while the church bells ring. Tell me, Mother, do they still sing the Psalms the way we used to? Or have they changed them as they did here in Canada? And do preachers still use three points?

It's Saturday night now. I remember how we would all be home, some of us already scrubbed clean in the tub in the bedroom, others still waiting for the kettles of water to boil. Soon we'd turn on the radio for *Negen Heit de Klok,* we'd drink a cup of chocolate milk huddled together around *de kachel,* and then go to bed enjoying the sounds of a *najaarsstorm* that would howl outside.

But now I sit alone. My wife is at a university course till about 10 tonight, one daughter is having dinner with friends, while another just came home from her job and wants to kick me off the word processor to finish a school paper.

It doesn't seem fair Mom, not after all these years. May I come home? Soon? Please?

Adrian Peetoom is an education writer and senior writer at Scholastic Books.

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Cinema summaries

Marian Van Til

Empire of the Sun

Rated PG
Stars John Malkovich, Christian Bale, Miranda Richardson, Nigel Havers.
Produced and directed by Steven Spielberg

As they had been for several centuries in many parts of the world, the English in 1945 were comfortably ensconsed in Shanghai, having turned their part into a Little Britain.

As the war moved closer and closer (the Japanese takeover of the city being imminent), many of the Britains there remained unconcerned about events or their own safety. They were shocked into reality when many were captured by the Japanese and placed in internment camps.

Jamie Graham (played with great subtlety and flexibility by 13-year-old first-time actor Christian Bale) is separated from his parents during the invasion. His previously upperclass pampered life doesn't do much good under the circumstances. He must learn to be a survivor. In the process, he will gain insight into his Japanese captors, will learn much about the placing and withholding of trust, and will grow wise and old while remaining a boy.

That is the essence of Steven Spielberg's first "realistic" epic, *Empire of the Sun*. The film is huge in scope, but periodically loses sight of its focal point. (Perhaps Spielberg wants viewers to experience tediousness so they can better relate to the imprisoned characters!) One scene may make an emotional impact, while the ones following it ramble; another scene may grab viewers, but the next 20 minutes will not engage them at all. This two-and-a-half hour movie is full of emotional fits and starts but creates no sustained emotional connection to viewers.

In the end, despite the lack of crescendo to the kind of overwhelming impact that a film whose subject is war-time coming-of-age *could* have, Jamie Graham's survival story *is* moving. If adolescent kids can make it through the film's slow spots, this is a story which could evoke mind-broadening discussion between them and their parents.

Broadcast News

Rated AA
Stars William Hurt, Albert Brooks, Holly Hunter
Written, produced and directed by James L. Brooks

Some people would call *Broadcast News* a romantic comedy; while it is not a profound film, that designation reduces it to something less than it deserves.

James Brooks does not resort to cliche in his insightful depiction of a dilemma that intelligent, competent and principled career women are facing (and one that many men have been living for a long time): If you love what you do, are exceptionally good at it, and want to do it as well as you can, how do you strike a balance between what is necessary to succeed, and the relationships necessary to maintain mental, social and spiritual health?

Jane Craig is a fast-moving, fast-talking network television news producer based in Washington. Her high-powered competence is initially undervalued or misunderstood, except by Aaron Altman (Albert Brooks), a reporter colleague and her dearest friend. They have a deep friendship based on mutual respect, shared principles, and months of working together.

Tom Grunick is a sportscaster turned network anchor whose understanding of current events is less than astounding. Tom isn't an airhead; he *knows* he lacks features crucial to good news anchoring: education, experience, curiosity, and just plain substance, but he can't move himself to change. He's found it too easy to get by on his good looks and charm. Along the way, he has made at least a few moral compromises as well.

Tom stands for everything Jane and Aaron oppose in a newscaster, but he has a candor and gentleness which attract Jane. Even Aaron likes Tom, despite his own career being inadvertently derailed because of him.

Tom's presence makes Aaron aware that he has grown to love Jane as more than a friend. Jane must confront the nature of her feelings for both men while at the same time reserving a great deal of energy for her job. Nothing about the way in which James Brooks has Jane resolve her quandary is ordinary or superficial. Not every woman would come to the conclusion at which Jane Craig arrives. But her decision is one which she knows will allow her to maintain both her principles and her humanness. That is a good basis on which anyone — male or female, Christian or not — could make a potentially life-altering decision.

Story

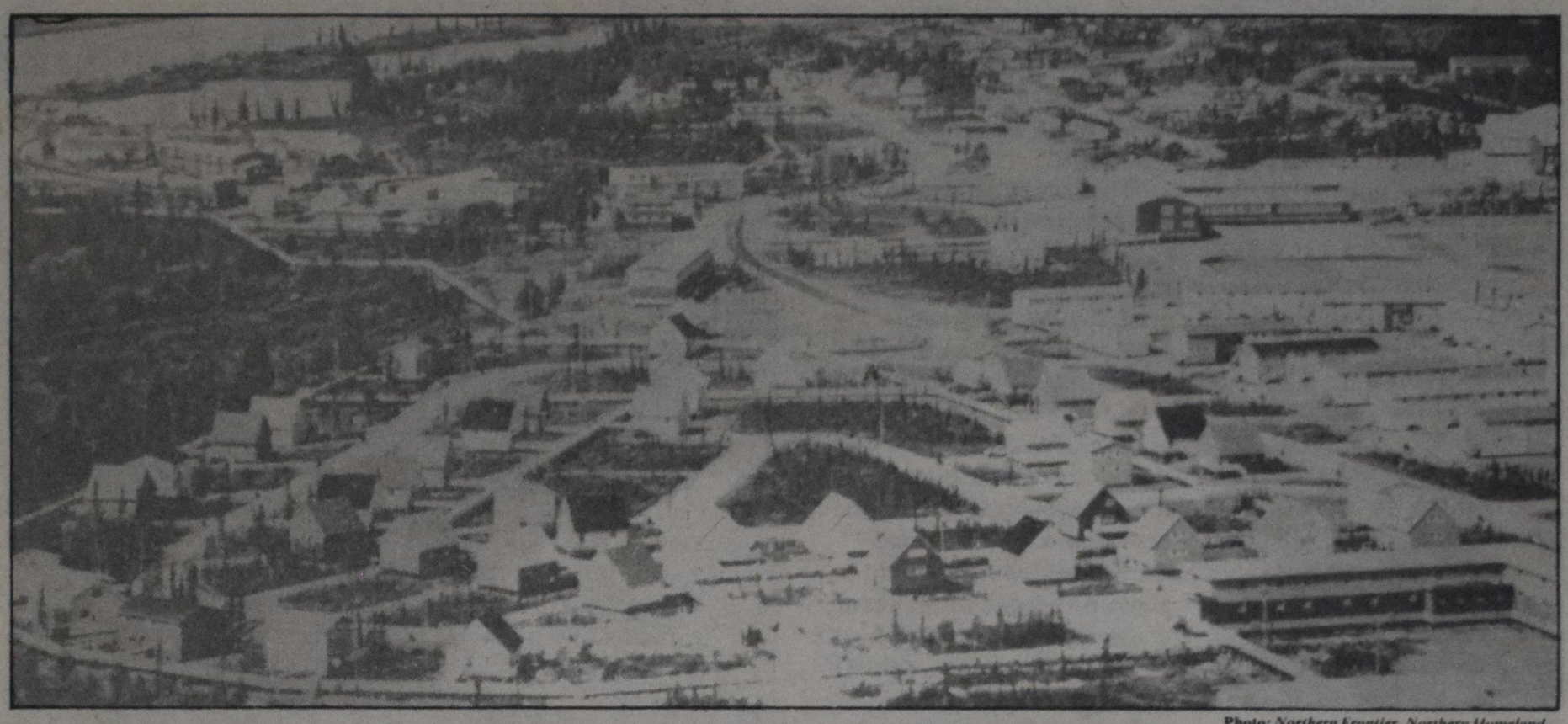

Photo: *Northern Frontier, Northern Homeland*

"Northton ... is much like all Northern Ontario towns which are either based on mining or lumber or both."

The big fish

Joe Reitsma

Jon had never gone ice-fishing before. No, that's not quite true; he had gone once, but that was years ago, on Lake Simcoe. All he remembered was a crowded hut with a kerosene lamp, and the four of them, and beer bottles littering the snow around other ice huts, and Jack, his father-in-law, having cat-naps between baiting hooks. No, it was not for him. He had never gone again.

But this time promised to be different. Allen was now a good friend and he, Joe, lived in Northton, nestled among the lakes and woods in the lower James Bay region of Ontario where Allen wanted to take him ice-fishing.

Northton is a lumber town of 7,000 or so souls. It is much like all northern Ontario towns which are either based on mining or lumber or both. There are acres of sawdust around the sawmill where everyone works; almost everyone that is, unless they work for the plywood mill operated by the same consortium. Everyday you'd see trucks and train cars come in with de-nuded trees, long and skinny logs, mostly black spruce. You watch them leave town again on trucks and train cars, neatly stacked in big bundles, going to that insatiable market "down south" and across the border.

Jon knew those woods where the trees had come from. He had been there three seasons, planting little seedlings. He had seen the acres and acres of stumps and razed woods. He had swung his shovel, day in and day out for three months, planting young trees in the rich soil. But watching those big semi's and railway cars carry away all the black spruce hurt. It's said that the *New York Times* consumes five acres of Northern Ontario spruce per day, which has left him wondering whether the reforesters weren't fighting a losing battle.

But here it was the middle of winter, and Al was taking him icefishing. He looked the other way, away from the railway. Northton countryside really was pretty on a bright, winter day, even if it was -35° C. He knew this road out of town inside out. The snow banks were not high this year, and you rarely met a car on this reasonably well-paved and maintained road.

Joe and Allen passed through Lute, a hamlet settled four generations ago by the Lute family. The original homestead is surrounded by numerous outbuildings, built throughout the years, all in various stages of decay and collapse. One descendant still lives on the site; the rest had trickled south.

Other old homesteads and farms with their old cabins had long sinced disappeared from the landscape and it was soon all trees again — which, of course, had been logged years before, so that most of the land was actually brush. An occasional section had been replanted — you could see some 12-year-old, six-foot trees sticking through the snow blanket. Maybe those little seedlings would make it after all.

Allen was a pastor in the little Presbyterian church in Northton. He was a good ice-fisherman. He started to recall what he had brought. Yes, of course, the glove-warmers and the bait, his thermal underwear, and the Siberian hat and snowshoes. "Yes," warned Allen, "we'll be walking for a mile or two." Jon asked Allen if he was familiar with the place. "Sure am," Allen said, "I've been there many times." "And what have you caught; any big ones?" Jon asked. "Nothing spectacular," Allen replied, "but there's always some nibbles and bites and enough for a meal. One time we had five good-sized Northern Pike."

Now they were into their snowshoes. Al didn't say much and Jon was trying the fine art of balancing a walk on three feet of snow. They had parked the car on the side of the deserted road which would soon end at a small de-barking mill. They headed towards the lake. It was all so white; blindingly white. The only relief was the black silhouettes of the trees.

What struck Jon the most was the quietness, the absolute silence of everything; no sound but their own slow snow-crunching. No birds chirping in the trees (they must have gone south long ago) and no rabbit or chipmunk. It was an awesome quiet.

They moved onto the lake and Al headed towards its centre. It wasn't a big lake but with all that snow cover you could hardly tell what was lake and what was land. The sun seemed even more blinding without the scraggly trees as buffers. Joe's feet were getting heavier. The ice auger he carried on his shoulder began to demonstrate its weight.

Finally Al stopped. Jon imagined having frost-bitten cheeks. His mustache was frozen. Al cleared snow off a small area and started drilling. The auger didn't bite the ice as

Continued on page 10 ...

Photo: *Bass Fishing '82*

"Al cleared off a small area and started drilling."

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Story

The big fish

Photo: *Northern Frontier, Northern Homeland*

"... they soon plunged through to the water, past almost two feet of ice .... It was time to put bait on the hooks."

... continued from page 9.

well as it might have. Al had too many clothes on to allow his arm free swings. After a while he was down a foot or so; then he showed Jon how to handle the tool. With one man turning and one pushing down for weight on the handle, they soon plunged through to water, past almost two feet of ice. They warmed themselves up well in the process.

It was time to put bait on the hooks. A little bottle of minnows came out of Al's coat pocket. Other times he had brought live bait, but this time, at someone else's recommendation, he was going to use pickled minnows in a jar. But alas, they had frozen in the walk across the lake and were immovable.

Jon imagined the scenario. No bait — no fish. The women would have something to joke about again. But Al did not give up that easily. "Hey," he said, "I have some matches. Let's build a fire here on the snow and thaw out these minnows."

That meant more snowshoeing but it also meant keeping warm. Jon plodded to the bush and dragged out branches, pieces of dead birch and beech and pulled them out of the deep snow and back up his trail near the hole in the ice.

Carefully clearing a patch of ice they built up a small bundle of branches. Luckily Al had been a Boy Scout as a youth and had learned how to build a camp fire. From his pocket he pulled out a few old church bulletins and lit them but a tiny breeze blew out their flame. Undaunted, Al built up a two-foot snow wall around the site and tried again. Fishing in his pockets and coming up with some lumber store flyers as tinder, this time the tiniest branches started to burn. The fire grew. The bait jar was carefully placed next to the licking flames.

Neither man said much. It was too cold to talk: Jon's mustache and Allen's beard were solid chunks of ice. Jon kept busy tramping back and forth to the bush to find more dry, dead wood while Al started working on a second ice hole. That way they kept comfortably warm.

Jon enjoyed being busy. He was the type that thought too much. And thinking brings with it too many feelings. He kept silent as he plodded back and forth along his now reasonably comfortable, well-worn trail.

"Hey, the bait has melted-That's a great fire you have going!" Allen had three holes drilled. The next hurdle was to get the bait on the hooks. It meant removing your glove, and wetting a finger which would immediately stick on the hook and freeze. Their battery-operated glove warmers were a life-saver; soon all three holes held a baited, six-foot line — the fishing poles stood at an angle in a heap of snow, like a crane with a cable attached.

"Time for a drink," said Al. He seemed to think of everything. From the huge pockets of his warm snowsuit he pulled out a chocolate bar and a tiny thermos full of hot chocolate. What a little feast and energizer.

The lines, however, weren't moving. They looked as dead and rigid as anything that stuck out above the snow. The men could no longer keep the fire going. They had to circulate from one hole to the next to keep breaking up the fresh build-ups of ice on the holes' surfaces.

The utter quietness continued to overwhelm Jon. There was not even the distant chugging of one motor, let alone the constant drone of the sprawling Highway 401 and its day and night traffic. Oh, the therapy of the silence here; his nerves were just relishing every second of it. The snapping twigs were even intruders into this chapel of ice. As both men's beard and mustache froze more solidly, they could speak less and less.

Eventually, Al gestured that it was time to head back. They wouldn't have any big fish story to tell. They had learned that next time they should take live bait.

And then it happened. Jon was pulling one fishing rod out of its snow pile when, in a flash, the line disappeared. The whole rod would have slid down the hole if he hadn't held tight with all of his frozen might.

There was an obvious struggle going on beneath the ice. Jon didn't really know much about fish and fishing. He just pulled that line with all his strength. Suddenly a great Northern Pike leaped out of the hole and landed in a snowbank, flopped around for about a half a minute and then lay deadly quiet. As quiet as everything else upon that frozen lake.

Al jumped around like a brother being told he has a new baby sister. "A fish! A fish! A Northern Pike. It probably weighs at least 20 pounds! I've never seen one like it before. One that big is easy to clean. Maybe I should have been a fisherman after all, instead of a fisher of men!"

When their excitement had subsided, they gathered their gear — three short fishing poles, an augur, a thermos and a small tackle box. They couldn't feel their frozen fingers as they marched back to the car. The solitude still enveloped the landscape. They felt satisfied, having achieved the purpose of the mission. The big fish, the 20-pound meal — the "trophy" was its own reward. Allen, the fisherman, hadn't neglected any preparation, and it had paid off.

On the road back to Northton they passed one old pick-up truck. Jon knew its driver from town, a waterworks man, probably going home after his shift. The sun was beginning to set — a great ball of fire emblazoning the horizon. They watched as it slowly dropped through the tops of the scraggly black spruces.

Al began to reminisce about some of his other fishing trips but Jon was only half listening. Jon was remembering he had never fished before, except that one time on Lake Simcoe.

Allen was impressed by the size of Jon's fish. Jon was more impressed by the silence, such total, northern silence. Even the car's motor seemed like an infringement upon something almost sacred. That fish jumping out of the hole had been more of an interruption for him than a climax. He was no great storyteller; nor did he relish the thought of cleaning that fish. (Its head had to be chopped off. What if it were still alive?)

They came around the last bend towards town and began to see signs of habitation. First there were new bungalows, then Mallettes Lumber Yard alongside the Co-op, then the International Grocers' Warehouse and a small subdivision followed by a stop sign. At the stop sign corner was a dilapidated two-storey apartment building. Jon had been there once delivering a thanksgiving basket from church. Presumably the tenants were on welfare. It was reported that the single mother, with several children in tow, walked out to the local dump each day looking for food and other treasures. Jon thought of giving them the big fish; then he could avoid cleaning it. But he restrained himself since, afterall, Al had already given it to him.

They approached Jon's house, a cozy three-bedroom bungalow. It had a basement workshop which would soon become a temporary abattoir.

The car stopped and Jon climbed out. He hadn't brought much besides the clothing he was wearing. "so the fish is yours," proclaimed Al. "Where did you put it, in the trunk or backseat?"

"I didn't bring it. I thought you did!"

Allen looked shattered. He stared out at the sky and noticed it was beginning to snow. The wind had picked up somewhat, sending snowflakes swirling around the car. He concluded, "Then it's still lying in that snowbank on the lake."

The approaching darkness, and blowing snow made them realize quickly enough there would be no going back for the big fish.

Al's face darkened; he was upset. All he could say was "Now no one will ever believe my big fish story!" He drove off not even saying good-night.

Jon trudged into the house, relieved that the workshop wouldn't need to be turned into an abattoir after all. He thought of the lake, no longer disturbed by two fishermen. And of Al, being just a fisher of men once again.

Joe Reitsma lives in Bowmanville, Ontario.

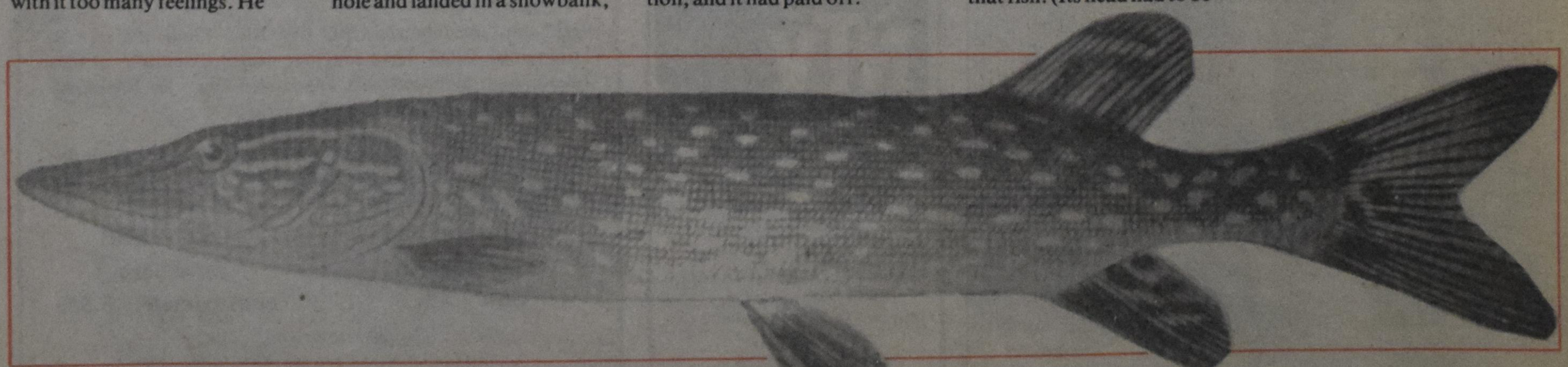


Photo: *Ontario Fishing Guide*

Great Northern Pike.

Feature

Muchas gracias (2) Impressions from Latin America

Photo: Ed Vanderkloet

Statue honouring Juan Peron.

Ed Vanderkloet

Fun with words

If, like me, you don't speak Spanish, the language barrier is a real nuisance in Latin America. But it can also produce some hilarious moments. One day I walked to my hotel and saw a sign that said *Lavadero*. I figured it was a public lavatory and since I needed one badly I walked in, only to discover that it was a laundromat.

Six of us — three Europeans, one American, one Argentine and one Canadian (myself) — went to town for lunch one day, at which time my stomach ulcer decided to rebel. I quickly asked the waitress for a glass of *leche fria* (cold milk), a term I had learned just for such an occasion. She reacted with consternation. *Senor,* we have no *leche* at all here. Behind me she talked agitatedly to her boss, probably explaining that some crazy gringo was asking for, of all things, milk! But our Argentine host had a quick talk with the restaurant owner and, lo and behold, five minutes later the girl came with my milk, not just a glass but a carafe of at least a litre. My friends, happily sipping their *vino,* kept telling me that it would be an insult if I did not drink it all. I managed two glasses and my angry stomach calmed down.

Beautiful speeches

Much of the Monday evening of the Confederation of Latin American Workers (CLAT) conference was devoted to opening ceremonies in a hotel where there were no translation services. The meeting, scheduled to start at eight, finally got underway at 9:20 (every meeting there started at least an hour late) with the Argentine national anthem and the CLAT hymn. Since President Raul Alfonsin of Argentina was scheduled to speak at the end and I wanted to hear him, I suffered through three hours of lengthy speeches only to learn that senor Alfonsin was in Mexico at the foreign debt conference. The longest presentations were by Jan Kulakowski, president of the World Confederation of Labour (with head office in Brussels), to which CLAT and the Christian Labour Association of Canada (CLAC) belong, and by Emilio Maspero, CLAT's dynamic general secretary. They were undoubtedly beautiful speeches but I did not have the foggiest idea what they were talking about.

Companero

My friends from Paraguay lived up to their promise to take me out for lunch. Thursday morning they took me to a large restaurant in Mar del Plata which, to my surprise, was filled with some 150 delegates. The meal was excellent but there were also the usual, long-winded speeches in Spanish of which I understood nary a word. Juan Manuel Peralto of Paraguay gave a fiery presentation to which I listened with apathetic incomprehension. But suddenly he mentioned *companero* Vanderkloet from Canada and I pricked up my ears. Jose Prince, CLAT's New York representative who speaks English, poked me in the side and said that I was supposed to make a speech. While Jose translated on the spot, I conveyed the greetings from the CLAC and expressed my thanks for the privilege of sharing the congress. I can't for the life of me remember what else I said (I'm not very good at impromptu speeches) but I got thunderous applause.

The Falklands: A hot potato

One of my criticisms of the conference is its emphasis on political issues. True, the political situation in a number of Latin American and Caribbean countries is so repressive that a trade union must launch vehement protests. But the congress also adopted a strongly worded resolution calling for an immediate return of the Malvinas (Falkland Islands) to Argentina. The Malvinas question is one of the hottest political potatoes in Argentina. I argued with some delegates on this matter since the emphasis of the meeting was on freedom and democracy. How do you square that, I asked, with the resolution on the Malvinas? After all, the Falklands are some bleak rocks deep in the South Atlantic, whose population of a few thousand is unanimously pro-British and whose million or so sheep couldn't care less. "But, *companero,* you don't understand." Indeed, I did not. Delegates from the Caribbean were just as lukewarm as I was on the matter. They shrugged the resolution off as a sop to the Argentine hosts.

Juan and Evita

On Thursday afternoon we were given a bus tour of a nearby submarine naval base and a shipyard for fishing vessels farther down the coast. We also visited a fishing village where lazy sea lions were swimming around in the harbour waiting for fish to fall off the boats. At the meeting hall of the fishermen's union we were treated to a reception with plenty of snacks and the ever-present *vino*. The union office was decorated with large posters picturing Juan Peron, the former dictator, and his first wife Evita. Peron was a scoundrel and a fascist, but he favoured the trade unions, and *Peronismo* still runs deep in Argentine society. A statue of Peron in Mar del Plata bears the inscription, *Al Lider de Los Trabajadores,* (To the Leader of the Workers).

Friday morning brought me an experience that caused great anxiety. When I went to the Avianca office — the Colombian airline that was to take me back to Caracas — I learned, to my consternation, that my reservation had been cancelled because the plane was full. "There is absolutely nothing we can do for you, *senor,*" was the polite but firm reply. Back at the hotel I told Jose Prince of my plight. He immediately called Avianca and had a long discussion on the phone with the airline official. It was highly effective. We shanghaied a car and drove there. When we arrived we were met at the door by the Avianca man, who smilingly handed me a telex from his Buenos Aires office that confirmed my place on the plane. I was greatly relieved, for the prospect of being stuck in Argentina with a dwindling reserve of dollars and a Spanish vocabulary small enough to fit in a thimble did not appeal to me at all.

Paris of the South

Colin MacLachlan of New Orleans, Klaas van der Meer of The Netherlands and I managed to get an early afternoon flight out of Mar del Plata to Buenos Aires on Saturday. It gave us an opportunity to spend some four hours sightseeing in Buenos Aires, the magnificent capital of Argentina. The early Spanish called it *Ciudad de la Santissima Trinidad y Puerto de los Buenos Aires* (City of the Holy Trinity and Port of Good Air), a tongue twister that has long since been shortened to Buenos Aires. The beautiful buildings and wide boulevards lined with purple blossoming jacaranda trees give the place a grandeur that is more European than Latin American. Not surprisingly, Buenos Aires has often been called the Paris of the South. But the poverty is clearly visible to even the casual observer. As one writer put it, Buenos Aires is like a cashmere suit that was once elegant but is now so frayed that it can be worn to work every day. The heart of downtown is the Plaza de Mayo with the *Casa Rosada* or Pink Palace from which Peron used to harangue the crowds. It is also the place where the mothers, wives, daughters and friends gather to mourn the mysterious disappearance of the thousands of men who were picked up during the military

Continued on page 12 ...

Photo: Ed Vanderkloet

Fishing boats harboured near Mar del Plata.

Photo: Ed Vanderkloet

Columbus statue in Mar del Plata.

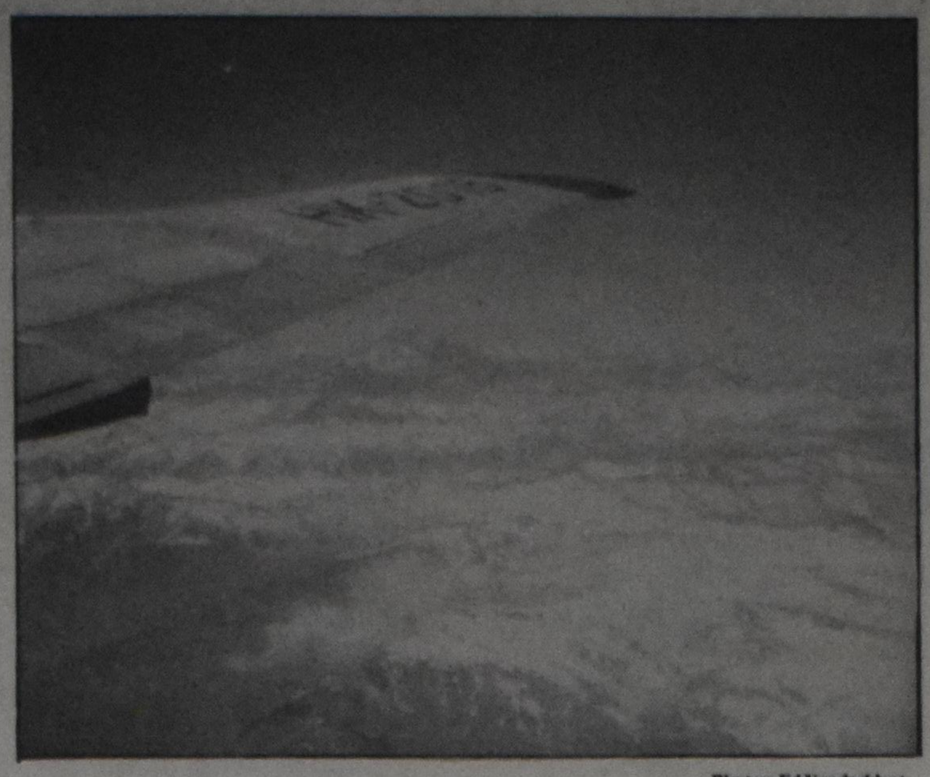
Muchas gracias (2)

... continued from page 11.

regime and who were never heard from again.

Beauty and brutality

The trip home was exciting and tiring. I flew from Buenos Aires to Santiago (Chile) across the vast, fertile pampas and over the dazzling white, high Andes mountains. After a lengthy stopover, we continued the trip with a five-hour flight to Bogota in Colombia. Far below was the immense rain forest of the upper Amazon. Even from this great height it resembled an enormous field of broccoli. One more stopover in Bogota and we flew to Caracas.



Photos: Ed Vanderkloet

A different perspective from the air. Left: the Andes mountains near Santiago de Chile. Bottom: Helpless Haiti.

From there, our course took us straight over Haiti. From my window seat I could clearly see its capital, Port-au-Prince, where the slums and the poverty are beyond description. It looked so peaceful from 30,000 feet up, and I was as yet unaware of the horrors of Black Sunday, the day before, when armed hoodlums with the passive blessing of the army massacred helpless people waiting in line to cast their ballots in their first election in 30 years. In the process they wrecked the election.

Freedom and democracy

Is CLAT too political? I believe it is, especially in countries such as Argentina, Brazil and Uruguay where democracy has been re-established. But, as the Haitian imbroglio shows, when faced with tyranny and injustice, the trade unions and the churches had better speak up lest they become salt that has lost its savour. Does CLAT stress enough the need for Christian co-responsibility of the labour movement in the development of just labour relations and a sound economy? As the Scots say, "I hae my doots." It is necessary to insist on freedom and democracy, but even more important is what you do with it once you have obtained it. That's a question the answer to which we have not yet found in Canada either. Nevertheless, CLAT deserves our support and I am grateful for the opportunity to share with our friends there our mutual concerns. *Muchas gracias!*

Ed Vanderkloet lives in Rexdale, Ontario, and is executive secretary of the Christian Labour Association of Canada.

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Olympic festival features folk artists from across Canada

TORONTO (Canadian Scene) — Performers from Newfoundland to British Columbia will be coming together on Jan. 27, 1988, in Calgary for the Olympic Arts celebration of Canadian folk music.

Among those performing will be:

John Allan Cameron, a master of the tunes of his native Cape Breton Island; Margaret Christl, a Calgary-based Scottish expatriate; "Four the Moment," a quartet from Nova Scotia who draw their inspiration from their roots in the Halifax Black community; Rufus Guinchard, from the northern peninsula of Newfoundland who at almost 90 years of age has been playing the fiddle since the early years of this century and has received the Order of Canada; and Valdy, from Saltspring Island, B.C., who is one of Canada's best-known performers.

Also appearing in the four-hour concert will be Saskatchewan-born Connie Kaldor and "Josephine," five musicians who perform the traditional songs, tunes and step dances of Quebec.

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Society

Questions for John Bolt's Christian social-political vision

John Bolt's recent "Reflections on a Christian political vision" (C.C., Dec. 18) raises more questions than he answers — not only about the sorry state of modern politics but especially about the Christian community's ability to contribute to the coming of justice in a divided world. However, I do hope that his comments will be the beginning of a good dialogue and that other readers will join us.

John's opening statement is confusing, because it is contradictory. He asserts that a Christian social-political vision is not only "necessary" but "absolutely" so. So far, so good. However, then he asks "Is it possible?" He answers his own question by saying: "I doubt it." John then asks "Is it helpful?" and he answers with a surprising: "I don't know." This is where the confusion begins, at least for me. John's subsequent comments don't really clarify the issue, but maybe I don't understand the point he is trying to make. Is it that John despairs at reaching agreement on the biblical basics for social and political action? If so, why?

In my view and experience, a Christian social-political vision is "absolutely necessary." You can't really work effectively without it. Furthermore, such a vision is both "possible" and "helpful," provided it is rooted in Christ, who is the Way, the Truth and the Life and whose true way of life is there for all to see and follow. God's Word is a lamp to our feet and a light for our path, in politics as well as other areas. It is our *common* basis. From its perspective we can develop a *common* Christian political direction.

There are answers

As I do my work for Citizens for Public Justice, the reality of Christ's redemption and renewal as it speaks to our political calling is exciting and significant for the development of a healing political presence concerned with public justice for all. I am deeply thankful for this daily experience. In CPJ's *Guidelines for Christian Political Service* and its *Charter of Social Rights and Responsibilities,* we have tried to outline some of the gospel's implications for politics, citizens, governments and non-government institutions and organizations. Of course, CPJ's approach is not infallible, but it is a helpful framework for dealing with tough political problems.

The integral relevance of the biblical message demonstrates itself time and time again when I address contemporary issues such as the spreading abortion-on-demand practice in Canada, the depressing human rights violations abroad, and the worsening hunger and poverty the world over. There *are* concrete answers to these problems — answers rooted in God's demand of justice for all people. The question more often than not is: Are we and our churches, schools, trade unions and businesses, willing to obey our creator-redeemer's command to "do justice, show mercy and walk humbly with our God?"

What adds to the joyful satisfaction of developing and advocating public policy proposals is that biblically-directed responses to the crises of our times are being increasingly appreciated by a growing number of influential decision-makers. As well, I learn much from their respective insights and experiences.

Ideologies or principles?

From time to time, some Christians suggest useful improvements that contribute to a more responsible political witness by CPJ. However, others are critical of CPJ's submissions to government The latter is partly because they have not taken the time to examine these presentations carefully. Still others react negatively, mostly because they are more influenced by capitalist or socialist ideologies than by Christian principles of love, mercy, stewardship, authority, freedom and justice for all.

Accordingly, I can sympathize with John Bolt's "personal frustration in trying to carry on meaningful political dialogue among Christians." One of the basic problems is that many of us far too easily identify with either the "right" or the "left" without realizing that, at heart, these secular ideologies have far more in common with each other than with biblical revelation and Christian faith. Negative reactions to CPJ's *Guidelines, Charter,* and briefs to government are often indicative of such an ideological orientation.

"Many of us far too easily identify with either the 'right' or the 'left.' "

Let's have a constructive dialogue

Perhaps one way of determining what *common* Christian political witness we can present and beginning a constructive dialogue is to ask John Bolt (and others) to help answer a few political questions on the basis of his four planks for a Christian social-political vision: 1. God is sovereign; 2. Human authority is limited; 3. People are created in God's image; and 4. As a community we must be compassionate and caring to the truly needy. His (and other people's) answers will demonstrate the political ramifications of his confessional convictions. It is important that this be done well, so we Christians can interact more meaningfully as citizens with our elected representatives.

John is not a member of Citizens for Public Justice, and he has reservations about the Christian Heritage Party ("both the CPJ and CHP could temper their claims somewhat," he writes). Therefore, let's imagine that he is non-partisan, a member of a Redeemer College Christian political reflection group, and that a number of Ontario MPPs belonging to different parties, but interested in Christian views, have come to John for political advice. They begin as follows:

Realizing that we live in a pluralistic society consisting of people, institutions and organizations with different faiths, values and ideologies, and recognizing that there is no genuine consensus regarding the basic principles for life and the standard of justice that governments should follow when developing legislation and public policy, how would you answer the following political questions put to us by Citizens for Public Justice as part of their questionnaire during the 1987 Ontario election campaign?

Social policy

1. Are you committed to justice for the poor? If so, when will you raise social assistance payments to at least poverty-line levels and eliminate rules that discourage welfare recipients from working?

2. Will you make full employment and the elimination of material poverty by 1990 major public policy objectives? If so, when and how? If not, why not?

3. Will you push for a guaranteed adequate annual income for everyone? If so, when and how? If not, why not? What will you do instead?

Justice for the unborn and their parents

1. Will you advocate life-affirming socio-economic policies, counselling services and support programs that do justice to the unborn and enable parents to make responsible choices for life? If not, why not?

2. Will you support a fair public review of Ontario's abortion policy? If so, when? If not, why not? Do you favour the provision of responsible alternatives to abortion? If so, which?

3. Do you support or oppose the policy favouring convenient equal access to abortion services recommended by the Powell Report and now being implemented by the Ministry of Health? If so, why? If not, what would you do instead?

4. What would you like government and non-government agencies to do to enable parents to make responsible choices for life?

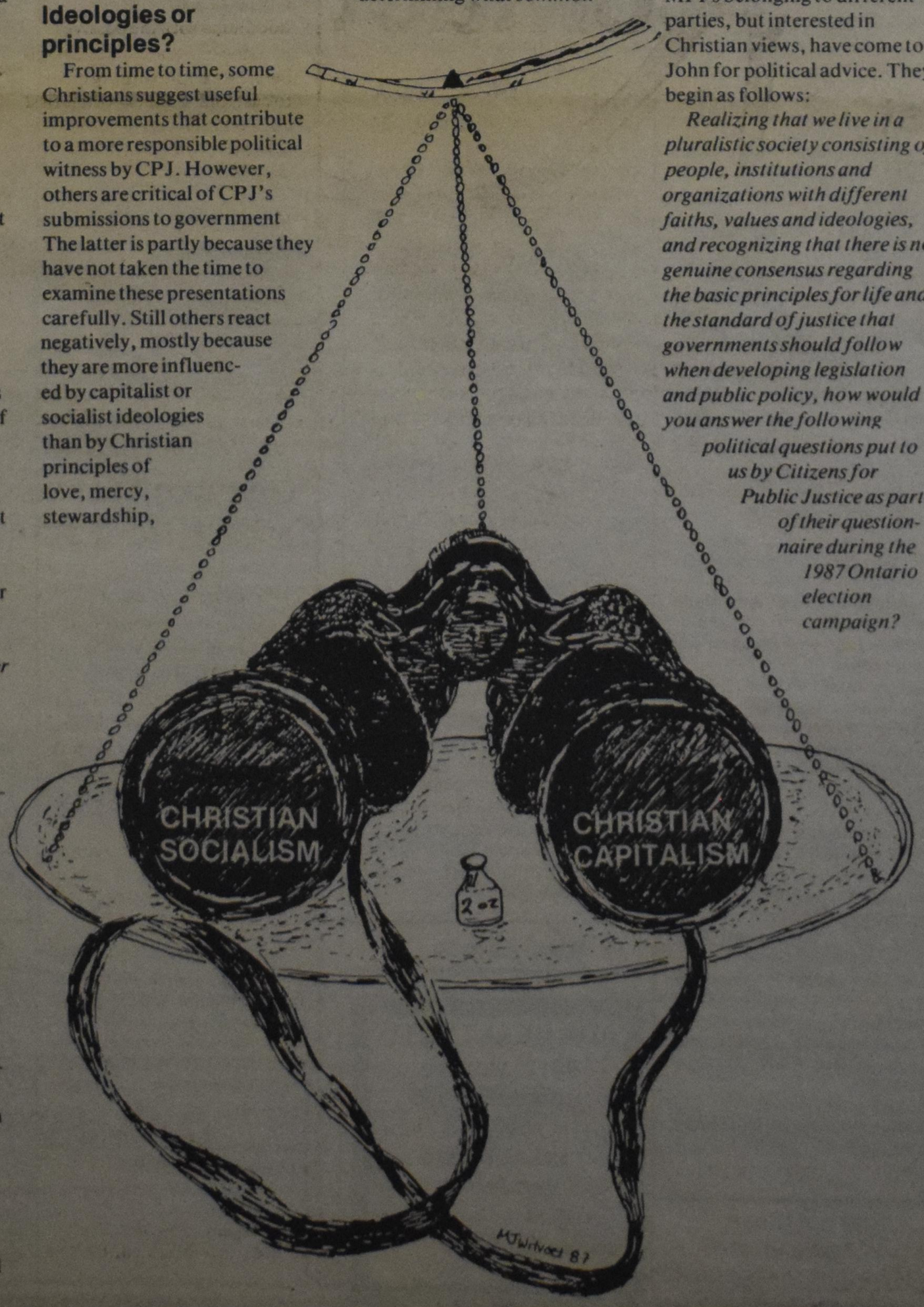
"There *are* concrete answers to these problems."

If John could perhaps put forward his answers to these questions, we will have the beginning of a good discussion.

I sincerely hope that by reaching agreement on these and other political issues we can help bring about the much-needed Christian communal presence in modern politics all of us desire.

I look forward to reading John Bolt's and other people's responses.

Gerald Vandezande,
Public Affairs Director,
Citizens for Public Justice,
Toronto, Ontario



Classifieds

Classified Rates

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NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Note our new address: Calvinist Contact Publishing Ltd., 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Thanks

KUNTZ: During the recent months in which we were faced with illness and hospitalization, many people supported us by their prayers, their cards, their phone calls, their visits, etc. It is impossible to thank you all individually. But we want each of you to know that we have deeply appreciated the way in which you have shown your Christian love and concern. And God answered prayers!
Jacob and Maria Kuntz, Kitchener, Ont.

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

Please indicate when new address takes effect.

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St. Catharines, ON
L2R 6P9

Anniversaries

Congratulations to Wallace and Margaret Yungblut who will celebrate their 40th wedding anniversary, the Lord willing, on January 31, 1988.

1948 January 31 1988
With praise and thankfulness we announce the 40th wedding anniversary of our parents,

WALLACE and MARGARET YUNGBLUT

We thank them for their unceasing love and guidance. Above all we thank God that we are able to celebrate this occasion and pray that He might grant them many more years of continued health and happiness.
With love:
Len & Ilona; Jamie, Jason
Beverly & Andrew; Michael, Allison
Terry & Gail; Kory
Debbie & Kliff; Natasha, Kendra
Ron & Kim
Cindy & Dan
Connie & Chris (boyfriend)
An open house to be held on Jan. 31, 1988, at Trinity United Church, Thorold, from 2 - 5 p.m.
Home address: R.R.#1, Fonthill, ON L0S 1E0

Berghuizen (Dr.) Moorefield
1948 January 30 1988
"The Lord is my shepherd, I shall not want." (Psalm 23:1)
With great joy and thankfulness to our Lord, we are happy to announce the 40th wedding anniversary of our dear parents and grandparents,

LUCAS and LAMMIGJE MULDER
(nee Steenbergen)

It is our prayer that God will continue to bless and keep them in his care for many more years.
Congratulations Dad and Mum, Opa and Oma!
With love from your children and grandchildren:
Ralph & Mary Mulder; Carolyn Sheila, Sheri — Welland, Ont.
Fred & Aly Mulder; Laura Rita, Jan, Lucia — Brucefield, Ont.
Pete & Birgit Mulder; Benjamin, Daniel, Bethany — Illinois, U.S.A.
Tony & Jane Mulder; Luke, Angela, Herman, Lisa — Lucknow, Ont.
Harry & Margaret Mulder; David — Moorefield, Ont.
Luke Mulder — Arthur, Ont.
Tina & Henry Valkenburg; Amy, Erica — London, Ont.
Tim & Cheryl Mulder — Moorefield, Ont.
Arnold Mulder — at home
Open house on Jan. 30, 1988, from 2-4 p.m., at Moorefield Community Centre.
Best wishes only, please.
Home address: R.R.#3, Moorefield, ON N0G 2K0

Asperen Edmonton
1943 January 21 1988
"Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God." (Psalm 146:5)
We praise and thank the Lord for blessing our parents and grandparents with 45 years of marriage.

NICK and ANNA SPRONK
(nee Visser)

We pray that the Lord will continue to bless and keep them in his care.
Neil & Barbara Spronk — St. Albert, Alta.
Adrian & Christine Spronk — Lindenhurst, Ill.
John & Donna Spronk — Calgary, Alta.
Morris & Betty Spronk — Denver, Col.
Margaret & John den Otter — Ottawa, Ont.
Sya & Jacob Strydhorst — Neerlandia, Alta.
Anna & Bernard Berghout — Nepean, Ont.
Nick & Terri Spronk — Edmonton, Alta.
Raymond & Aurelia Spronk — Leduc, Alta.
Edward & Joanne Spronk — Edmonton, Alta.
Norman & Anita Spronk — Sherwood Park, Alta.
Marilyn & Sid Dykstra — Calgary, Alta.
and 38 grandchildren.
Open house will be held at East Edmonton Chr. School, 11515 - 36 St., from 8 - 10 p.m., on Saturday, Jan. 23, 1988.
Best wishes only, please.
Home address: 11203 - 38 St., Edmonton, AB T2W 2G3

Vacations

Two couples from Nijverdal, Overijssel, The Neth., would like to exchange their 4-bedroom home and car for a dwelling and car in Hamilton or within 30 km radius from July 23 - Aug. 20. For info. call: J. Van Asselt, (416) 522-6502.

Real Estate

ADA REALTY LTD.
3412 - 102 Ave.
Edmonton, AB
T5W 0A3
Tel. 471-1814
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

Why not place an ad in Calvinist Contact?!

Obituaries

BUFFINGA
July 31, 1928 December 30, 1987
"Precious in the sight of the Lord is the death of his saints." (Ps. 116:15)
Suddenly, on Wednesday, Dec. 30, 1987,

HENNY SIEBERDINA BUFFINGA
(nee Tolsma)

went to be with the Lord, in her 60th year.
Dear wife of Duke Buffinga and mother and oma of:
Bert & Susan Buffinga; Darwin, Sabrina, Duane — Blyth, Ont.
John & Anna Buffinga — Cornerbrook, Nfld.
Gerda & Ron Burgsma; Harrison, Jillian — Dungannon, Ont.
Grace Buffinga — Sarnia
The funeral service took place in the Blyth Chr. Ref. Church on Saturday, Jan. 2, 1988. Rev. Harry Vriend of Goderich officiating.
Interment: Blyth Union Cemetery.
Home address: R.R.#1, Blyth, ON N0M 1H0

Shortly after Christmas, on Monday, Dec. 28, 1987, the Lord called to his home and to his glory in his heavenly light, our dear, loving, unforgettable Mem and Beppe,

LUTSKE HARINGA-Heeringa

Predeceased by her husband Douwe Haringa.
Dec. 17, 1984.
Wolvega, Friesland, The Netherlands.
Burlington, Ont.:
A. Vander Velde-Haringa
F.R. Vander Velde
Edward, Lucinda, Douglas, Anna
Whitby, Ont.:
H. Haringa
T. Haringa-Semplonius
David & Elly, Sandra, Lucy, Jan, Robby
Leeuwarden:
A. Bakker-Haringa
W. Bakker
Lucinda, Dorinda, Adriana
Leersum:
B. De Boom-Haringa
A. De Boom
Ariela, Matthan
Burgessville, Ont:
H. Bonvanie-Haringa
B. Bonvanie
Gilbert, Douglas, Richard, Elaine, Timothy
The funeral service took place in Wolvega, Friesland, on Saturday, Jan. 2, 1988.
"How lovely is thy dwelling place, O Lord of hosts!" (Psalm 84:1)
We will miss her much but will fondly remember her recent, beautiful visit to Canada.
Correspondence: Aukje Vander Velde-Haringa, 2621 Cavendish Dr., Burlington, ON L7P 3W6

On Wednesday, Jan. 6, 1988, the Lord took home,

ZWAANTJE (Susan) HEIKAMP
(nee Agter)

Long-suffering, she died, at age 69, at St. Joseph's Hospital, Sarnia.
Beloved wife of Jacobus Heikamp.
Dear mother of:
Mrs. Walter (Thea) Glaw — Winnipeg
Fred — Burlington
Harry — Sarnia
Roy — Sarnia
Mrs. Jan (Irma) Reckman — Aylmer
Also surviving are one brother, Jo Agter, Burlington, and 12 grandchildren.
Funeral service was held at the Second CRC, Sarnia, on Friday, Jan. 8, 1988, with Rev. J. Jongsma officiating.
Ps. 103.
Home address: 1219 Amsterdam Court, Sarnia, ON N7S 3V7

Obituaries

The members of the Ladies Society of the Hebron CRC of Renfrew, Ont., express their Christian love and sympathy to Mrs. Willie Oegema, and the entire family, in the death of her husband,

TOM OEGEMA

on Monday, Dec. 28, 1987.
We thank the Lord for the testimony of this humble servant.
It is our prayer that our heavenly Father will comfort and strengthen Willie and each member of the family in this time of loss.

Psalm 23
On Dec. 15, 1987, it pleased the Lord to take into her eternal home, our dear mother, grandmother and great-grandmother,

JANE RODERMOND
(nee Batterink)

Aged 81, she was a resident at Emmanuel Chr. Home, Edmonton, Alta., at the time of her passing.
Her husband, Albert Rodermond, predeceased her on May 5, 1982.
Mother of:
Jim & Pearl Rodermond — Lesliеville, Alta.
Alice & Wim Navis — Ardrossan, Alta.
Henk & Aavina Rodermond — Medicine Hat, Alta.
Mark & Ann Rodermond — Medicine Hat, Alta.
Mary & James Reaves — Edmonton, Alta.
Fred Rodermond — Ottawa, Ont.
Oma to 20 grandchildren and seven great-grandchildren.
The funeral services were held on Dec. 21, 1987, in the Chr. Ref. Church of Medicine Hat, with Pastor Roger Sparks officiating.
Interment was in the Redcliff, Alta., cemetery.
205 Seventh Ave., N.W., Medicine Hat, AB T1A 8C6

"One thing I ask of the Lord, this is what I seek: that I may dwell in the house of the Lord all the days of my life." (Ps. 27:4a)
On Wed., Jan. 6, 1988, the Lord called to his eternal home our dear wife, mother and grandmother,

EVELYN TABAK

She was 69 years of age.
Beloved wife of George Tabak.
Dear mother of:
Audrey & Allan Hoekstra — Port Alberni, BC
Elaine & Jim Jenkins
Judy
Theresa & Louis Kornelius — Chilliwack, BC
Linette
Arlene & Harvey Haan
Sharon
Dawna
Rita & Robert Mosey — Port Alberni, BC
Debra
Lorraine
Gordon
Predeceased by one son, Reinder, in 1952.
The funeral service was held on Saturday, Jan. 9, with pastor Duifhuis officiating.
Home address: 4811 Margaret St., Port Alberni, BC V9Y 6H6

Accommodation

Christian student, female, needs place to live, immediately. Downtown Toronto, or near subway. Call 519-291-2194 or write to: Rev. C. Bronsveld, 526 Wallace Ave., N., Listowel, ON N4W 1L7

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3 single women in early 20's looking for 4th to share house at Victoria Park and Kingston Rd., Toronto. Thirty minutes to downtown by streetcar. $368.20 per month plus ¼ share of utilities. Call Linda Battel at 698-1985 (eve.) or 364-9020 (days).

Obituaries

"And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am." (John 14:3)
Peacefully, on Tuesday, Dec. 22, 1987, the Lord took unto himself his child, our beloved wife, mother, grandmother and great-grandmother,

NEELTJE TIEL
(neé Vroegop)

She was in her 81st year.
Dear wife of Klaas Tiel.
Dear mother of:
John & Laura Tiel — Winnipeg, Man.
Jenny & Pete Boer — Winnipeg, Man.
Margaret & Bert Hoftyzer — Belleville, Ont.
Nick & Berdina Tiel — Three Hills, Alta.
Nelly & Alex Morrison — Sarnia, Ont.
Abram & Alice Tiel — Balmoral, Man.
Dear grandmother of 21 grandchildren and eight great-grandchildren.
The funeral service was held on Monday, Dec. 28, 1987, with Rev. C. Bishop officiating.
Home address: Box 1254, NW22, 142E, Stonewall, MB R0C 2Z0

"De Heer is mijn Herder, mij ontbreekt niets." (Psalm 23:1)
Dankbaar voor alles wat zij voor ons betekende, geven wij u kennis dat de Here tot Zich heeft genomen onze lieve moeder, grootmoeder, overgrootmoeder en betovergrootmoeder,

MAARTJE TINKELENBERG

sinds 24 november 1962 weduwe van Hendrik Tensen, op de leeftijd van 94 jaar.
Gestorven, neen!
Verplaatst alleen!
Aylmer, Ont.:
T. Tensen-Dekker
Grimsby, Ont.:
M. Dekker-Tensen
J. Dekker
St. Thomas, Ont.:
N. Weverink-Tensen
M. Weverink
Andijk, Nederland:
J.K. Tensen
J. Tensen-Karreman
Andijk, Nederland:
H.A. Tensen
G. Tensen-Mantel
Aylmer, Ont.:
G.K. Groot-Tensen
Jb Groot
Kleinkinderen, achterkleinkinderen en één achter-achterkleinkind.
Andijk, 14 dec., 1987.
Huize "Sorghvliet."
De begrafenis heeft plaatsgevonden op de Oosterbegraafplaats, zaterdag, 19 dec., voorafgegaan door een dienst van woord en gebed in de Geref. kerk.
Correspondentieadres: J.K. Tensen, Dijkweg 203, 1619 JB Andijk, NH Nederland.

John 14:2.
The Lord took home our dear brother,

SYE VAN DER MEER

on Saturday, Jan. 9, 1988. Sye was in his 67th year.
May the Lord sustain his wife Ike and family.
Jack & Hilly van der Meer — Glen Williams
Minke Lodewyk — Red Deer
John & Hetty van der Meer — Limehouse
Kees & Anne van der Meer — Rinsumageest
Betsy & Berend de Vries — Kitchener
Jantje & Freerk Leystra — Rinsumageest
Tienke & Jan van der Vis — Texel
and mother van der Meer — Rinsumageest.
201-4630 Evergreen Lane, Delta, BC V4K 2W5

Obituaries

On Wednesday, Dec. 23, 1987, at 74 years of age,

JACOBA VANDER WAL

was called from this life, to be with the Lord.
Wife of: Ludzer Vander Wal.
Mother and grandmother of:
Randy & Marg Vander Wal; Carolyn, Kimberly
Sid & Gina Vander Wal; Cheryl, Laura, Amy
— all of Brantford, Ont.
The funeral service was held on Monday, Dec. 28, 1987, in the Shalom CRC of Brantford. Rev. Ted Hoogsteen officiated.
Home address: 7 Bain St., Apt. 411, Brantford, ON N3T 6B9

Real Estate

For sale in Port Richie, Florida
A clean, one-bedroom, mobile home, 12' x 50', closed in porch and car porch. Fully furnished and a lot of personal belongings. New floor covering, ready to move in. Lowest park rent in the area. Close to Reformed churches. Phone: (519) 245-0695.

Kingston-Brockville area
Seniors' rest home, including building, land and chattels; 1½ acres, $169,000; 16-bed capacity; next to CRC and within block of Chr. School.
(No. 4977)
Fred Boven, Assoc. Broker
Re/max Loyalist Realty Ltd.
Kingston, Ont.
613-389-7673 (office)
613-389-7372 (res.)

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200 acres. Open-bottom land. Two barns set up for beef and hogs. Could easily be adapted to dairy. Four-bedroom home. Large bunker silo. Cemented yard. Some hardwood bush. New implement shed.
100 acres. All workable, open-bottom land. Two-storey brick home. Feeder barn for cattle and hogs. Silo. Implement shed. Priced for quick sale.
Price reduced, 100-Acre farrow to finish hog farm, 85 acres cropable, balanced mixed bush. Three-bedroom home with 200 amp. hydro. Asking $125,000.
60 acres with a bank barn set up for sows — farrowing crates, weiner decks. Large shed. Three-bedroom home, oil and wood heating. Early land.

Contact:
P.H. Hiller Realty Ltd.
935 Main St. W.
Listowel, Ont.
Ph: 519-291-1544
Eve: Albert Carson 291-1395
or Helen Cullen 291-1709

Personals

Het Consulaat Generaal zou gaarne in contact willen komen met de navolgende personen.
BAAN, Marinus, geboren op 7 dec. 1922, laatstbekende adres in Nederland: Dorpsstraat 191, Capelle a/d IJssel. Naar Canada vertrokken op 9 mei 1957.
BALVERT, Petrus G., geboren op 5 maart 1922, laatstbekende adres in Nederland: Dorpsstraat 51, Nieuwkoop. Naar Canada vertrokken op 23 april 1953.
DOL-BAKKER, L.J., geboren op 10 aug. 1929, naar Canada vertrokken op 26 feb. 1954.
VAN HOOYDONK, J.L.W., geboren op 22 oktober 1922, laatstbekende woonplaats in Nederland: Eindhoven. Naar Canada vertrokken op 4 aug. 1965.
HUNINK, Bernard, geboren op 27 feb. 1923, naar Canada vertrokken met bestemming R.R.#2, Athens, Ont.
JANBROERS, Frederik, geboren op 2 nov. 1922, laatstbekende adres in Nederland: B. de Haanstraat 7, Amsterdam. Naar Canada vertrokken op 31 juli 1961.
KLOMP, Edwin John, geboren op 8 oktober 1967 te Scarborough, Ont., laatstbekende adres in Nederland: Maasstraat 181, Alkmaar.
KOLKEMA, Willem Hermanus, geboren op 13 april 1952 te Vries, laatstbekende woonplaats in Nederland: Den Haag. Naar Canada vertrokken op 13 maart 1985.
MIDDELKOOP, Irene Eugenie, geboren op 23 jan. 1946 te Lawang, Indonesie, gehuwd geweest met Paul van der Linde, dochter Natalie, laatstbekende woonplaats in Canada: Kirkland, Quebec.
PREYDE, Annie Maria Veronica, geboren op 22 feb. 1928 te Sassenheim, laatste woonplaats in Nederland: Brummen.
SPAAN, H.J., geboren op 9 jan. 1923, laatstbekende adres in Nederland: Raadhuisstraat 167, Alphen a/d Rijn. Naar Canada vertrokken op 20 nov. 1957.
TULP, Wilhelmina, geboren op 4 jan. 1928 te Amsterdam, laatstbekende adres in Nederland: Koningstraat 21, Hilversum. Naar Canada vertrokken op 5 april 1962.
WESTHOVENS, Peter Jozef, geboren op 5 nov. 1922, laatstbekende adres in Nederland: Wilhelminastraat 39, Meerssen. Naar Canada vertrokken op 21 juni 1966.
VAN WISSEN, Johannes Adrianus, geboren op 8 juli 1926 te Delft, laatstbekende woonplaats in Canada: Alliston, Ontario.
Netherlands Consulate General
1 Dundas St. W., Suite #2106, Box 2
Toronto, ON M5G 1Z3
Tel. (416) 598-2520

For Rent

Brand-new, spacious 2-bedroom apartment, available immediately, located in the country, 5 km. from Redeemer College. Mature, non-smoking adults and children welcome. Call after 7 p.m.: (416) 648-1166.

Business

Income Tax Preparation
T1 Special $10; T1 General $15.
Rental $25 — Small business and farming $100 - $200. 19 years experience.
MRS. A. VANDENHAAK
(416) 563-8635

Help Wanted

Person wanted on **dairy farm,** $1800 per month plus bonus according to performance. Contact: Bill Griffioen, R.R.#2, Sunderland, ON L0C 1H0; (705) 357-3860.

Person wanted to work on farrow to finish **hog farm.** House available. For further information contact: Four Seasons Poultry Farms, R.R.#6, Goderich, ON N7A 3Y3 or phone Harry at 519-529-7982 or Ron at 519-529-7697.

Wanted: Person for light **greenhouse work** in a cut-mum operation located in central Niagara. Please call (416) 892-3657 or (416) 892-2291 for details.

Mutual Support Systems invites you to consider an opportunity for service in a Christ-centred program for children, ages 9-18, with emotional and behavioural problems. This family model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. Phone: (416) 386-6461.

Needed: a **live-in companion** (9-5 daily considered) to assist my wife (age 56) who is an MS patient. Must be a mature self-starter with a pleasant personality. Liberal time off; driving an asset, (van with wheelchair lift available). Remuneration will be discussed with suitable candidate. Pleasant surroundings; close to shopping centre and public transportation. Starting Mar. 1, 1988. Phone (416) 451-3560, Brampton, Ont., for further information and appointment to discuss in person.

For Sale

Wooden church pews
4 sizes
in good condition
Call:
403-885-4235

Teachers

ALLISTON: Alliston Community Chr. School invites applications for an opening at the **K-4 level** starting Sept. 1988. The position is for one year only, replacing a teacher on leave. Depending on the grade level, it could be either single or double grade, full- or part-time. An interest in music would be an asset. Address all applications and inquiries to: John Lunshof, Principal, Alliston Community Chr. School, P.O. Box 1122, Alliston, ON L0M 1A0

LINDSAY: Heritage Chr. School requires 3 teachers for Sept., 1988, one **primary,** one **junior** and one **French (K-8).** Ontario teacher's certificate required. It's in a trans-denominational setting with a new school building under construction. Deadline Mar. 15, 1988. Apply to Mr. Gerald Brock, Principal, 130 Colborne St. W., Lindsay, ON K9V 3T5.

LUCKNOW: The Lucknow & District Christian School in Lucknow, Ont., has a possible opening for a **teaching-principal** for the 1988-89 school year. Please send all letters of inquiry and resumes to Mrs. Ettie Broer, Principal, Lucknow & District Christian School, Lucknow, ON N0G 2H0.

PORT PERRY: The Scugog Chr. School in Port Perry, Ont., invites applications for the position of a **teaching principal** for the 1988/89 school year.
- an OACS and CSI school — Grades K-8
- interdenominational
- current enrolment — 52
- 3 full-time; 2 part-time teaching staff

Please submit resume to:
Scugog Christian School
P.O. Box 1798
Port Perry, ON L0B 1N0
Atten.: Education Committee

Classifieds continued next page.

Help Wanted

Real Estate

Real Estate

We are too diversified!

We must sell our farm!

Approximately 25 acres of tile-drained land in apples, pears, peaches, some strawberries and raspberries.
Newly-renovated five-bedroom homestead with in-ground swimming pool. Second house on property is a newly-renovated two-bedroom home.
There are two new coolers with 5,000 bushel capacity each, one 2,000 bushel capacity cooler and a new equipment shed.
Good gross. Established clientele. This is a river-bordering property close to CRC, Christian elementary school, Christian high school and Redeemer College.

For more information apply to:
REDEEMER FARMS
Box 275, Smithville, ON L0R 2A0
Phone: (416) 957-7015 or (416) 957-7085

Adoption & Counselling Centre Administrator

Administrator needed in southwestern Ontario area to operate a private, non-profit agency to provide support services to expectant women and provide adoption-related services. Commitment to adoption as alternative to abortion is essential.
MSW or BSW and 5 years experience in child welfare, preferably with some adoption experience, and, some supervisory/administrative experience. Familiarity with Ontario adoption process and public relations an asset. Ability to work with support base of organization is required.
Full-time or part-time applicants may be considered. Salary commensurate with experience.

Apply in writing and enclosing resume before Feb. 20/88 to:
Dr. Barb McMeekin, MD
c/o 1 Young St., Suite 414
Hamilton, ON L8N 1T8

Classifieds/Events

Teachers

The Calvin Christian Elementary School
in Chatham
invites applications for the position of a

PRINCIPAL

Our school consists of about 210 students and 14 both full- and part-time teachers. We require a person who has biblical insight, sound Christian perspective and proven teaching ability, and who is able to give sensitive leadership to a dedicated staff and supportive community.

Please submit application and resume to:
Mr. M. VanLingen, Principal
72 Tissiman Ave., Chatham, ON N7M 4G5
School telephone: (519) 352-4980

Due to growth

Calvin Christian School
in Drayton
will have an opening for a teacher in the

Junior Division

for the 1988-1989 school year.
The ability to teach French is a requirement. Minor or major in music and/or phys. ed. and/or art will be regarded as an asset. We also have a possible opening for a **Kindergarten teacher.**
Calvin Christian School is a growing school (approximately 170 students) in a small community with great possibilities, northwest of Kitchener.

Please send requests for an application form to:
Mr. A.J. Vanderstoel, Principal
c/o Calvin Christian School, Box 141, Drayton, ON N0G 1P0
Telephone: (519) 638-2935 (school) — (519) 638-3606 (home)

Thunder Bay Christian School
invites applications for a possible opening for the position of

principal

Our modern school facility has an enrolment of 160 students and a staff of nine.

Please send application, resume and inquiries to:
John Tamming, Principal
Thunder Bay Christian School
R.R.2, Arthur St. W.
Thunder Bay, ON P7C 4V1
School tel.: 1-807-939-1209

Miscellaneous

A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

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Remedial/enrichment — 30-50%
for 1988/89.
Ottawa Christian School invites suitably qualified individuals to submit applications for the advertised positions to: Wm. A. Van Dyk, Principal, Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6.

STRATHROY: John Calvin Chr. School, Strathroy, will require a part-time **French** teacher with a possibility for some principal relief (total approximately 48% time) for the 1988-89 school year. Please forward all letters of inquiry to: Mr. H. Wiersema, Principal, John Calvin Chr. School, 48 York St., Strathroy, ON N7G 2E3

SARNIA: Lambton Chr. High School requests applications or inquiries for a teacher of **Physical Education** (3 courses) and (3 courses) in intermediate general level **Mathematics, Science** and **Consumer Education.** This is a one-year position to replace a teacher who will be on a sabbatical for the 1988-89 school year. Please submit applications including resume, academic manuscript and references to: Mr. W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3; telephone: (519) 337-9122.

WASAGA BEACH: Required immediately, teacher for **Grade 7/8.** Submit resume to Silvercrest Chr. School, R.R.#1, Wasaga Beach, ON L0L 2P0. Tel: (705) 429-4303, after 6 p.m.: (705) 322-3125.

WOODSTOCK: For the 1988/89 school year, we will be in need of a **qualified, preferably experienced, special education teacher,** with proven organizational skills. Some regular classroom teaching (presently 20%) may be involved. Strengths in French and/or music will be desirable assets. We offer pleasant working conditions in up-to-date modern facilities. Direct your resume or inquiries to the principal, John Knox Chr. School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone: (519) 539-1492.

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Events

Calendar of Events

Jan. 21 - Feb. 25	Dobson film series in the Selkirk High School Auditorium, **Thunder Bay,** Ont., at 8 p.m. on Jan. 21, 28; Feb. 4, 11, 18 and 25.
Jan. 21 - Feb. 11	Extension Series 1988: "A Planet for the Taking" presented by The King's College; at the college, **Edmonton,** at 8 p.m. on Jan. 21, 28; Feb. 4 and 11.
Jan. 23	Organ concert by Andre Knevel on the newly-installed Casavant organ of Trinity CRC, 99 Scott St., **St. Catharines,** Ont., at 8 p.m.
Jan. 25 - Feb. 6	CSS's Harry Houtman plans to be in British Columbia.
Jan. 25	RCBPA **London** Chapter organizational dinner meeting at "The Black Angus," Wharncliffe Rd. S., **London,** Ont. Reception 6:30 p.m., dinner at 7 p.m. Speaker Mr. W. Smouter: "Tensions of a Christian in the business world." Reservations call: (519) 686-0193 or (416) 524-1203.
Jan. 27	RCBPA **Smithville** Chapter. An evening meeting at "The Old Farm Inn," #20 Highway, **Smithville,** Ont. Reception 7:30 p.m., program at 8 p.m. Speaker Mr. C. Keuning, C.A.: "How to get bank financing and government grants." Reservations (416) 957-7766 or 524-1203.
Jan. 28 - Mar. 3	Dobson film series "Turn Your Heart Towards Home" in the East **Strathroy** CRC at 8 p.m. on Jan. 28, Feb. 4, 11, 18, 25 and Mar. 3.
Jan. 30	A show of family entertainment (acting-dancing-music) presented by Jerry Jonkheer and guest performers. At 7 p.m. in the Willowdale Chr. School Auditorium, **Willowdale,** Ont. $6 admission. For info. call (416) 733-1799.
Jan. 30	Concert by the "Canadian Orpheus Male Choir" in support of Telecare Brampton's 15th anniversary at 8 p.m. in St. Mary's Roman Catholic Church, **Brampton,** Ont. For tickets call (416) 459-8439.
Feb. 3-12	Series of presentations by Professor Dale Grotenhuis on the new Psalter Hymnal. Feb. 3: First CRC, **Sarnia,** Ont.; Feb. 4: First CRC, **London,** Ont.; Feb. 5: First CRC, **Drayton,** Ont.; Feb. 6: Auditorium, Redeemer College, **Ancaster,** Ont.; Feb. 7: Trinity CRC, **St. Catharines,** Ont.; Feb. 8: Mountainview CRC, **Grimsby,** Ont.; Feb. 9: Rehoboth CRC, **Bowmanville,** Ont.; Feb. 10: Grace CRC, **Agincourt,** Ont.; Feb. 11: First CRC, **Barrie,** Ont.; Feb. 12: Second CRC, **Brampton,** Ont. All presentations begin at 8 p.m.
Feb. 3-15	Organ concerts by Dirk Jansz. Zwart in B.C. **Feb. 3:** Can. Ref. Church, **Surrey; Feb. 4:** CRC, **Richmond; Feb. 5:** CRC, **Burnaby; Feb. 6:** Can. Ref. Church, **Chilliwack; Feb. 8:** CRC, **Ladner; Feb. 10:** St. Andrew's Presb., **Victoria; Feb. 12:** Can. Ref. Church, **Abbotsford; Feb. 15:** Can. Ref. Church, **Langley.**
Feb. 4-27	"Women in Society" 87-88 Extension Series sponsored by The King's College. **Langley, B.C.:** Feb. 4, 11, 18, 25. **New Westminster, B.C.:** Feb. 5, 12, 19, 26; **Victoria, B.C.:** Feb. 6, 13, 20, 27.
Feb. 6	RCBPA Chatham Chapter breakfast meeting, Saxony Motel Restaurant, **Chatham,** Ont., at 8 a.m. Speaker: Harry Antonides. Topic: "Free Trade." For reservations call (519) 352-9555 or 352-0450.
Feb. 12-14	Family retreat at Fair Havens Conference Centre, **Beaverton,** Ont. For info. call (705) 426-7378.
Feb. 13	Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, **Ancaster,** Ont. The two-manual, 2000-pipe organ from Heerde, The Netherlands, will be played by virtuoso organist Christiaan Teeuwsen, Redeemer's new Assistant Professor of Music. Starts at 8:00 p.m. Please call Redeemer College at (416) 648-2131 for tickets.
Feb. 22-23	RCBPA's fourth annual convention at Holiday Inn, **Burlington,** Ont. For info. call (416) 524-1203.
Feb. 22-26	"Workshop for Preachers" — sponsored by The King's College with Calvin's Dr. David E. Holwerda. At the college, **Edmonton,** Alta. For info. call (403) 428-0727.
Feb. 24	Agricultural Trip to Israel — a two-week working holiday for farmers. For info. contact Molly Ann Schwarcz at Travel Connections, **Hamilton,** Ont. Phone (416) 521-8803.
Feb. 29	Ontario Inter-Varsity Christian Fellowship Celebration Banquet from 6:30 - 10 p.m. at the Constellation Hotel, **Toronto,** Ont. Speaker: Rev. John R.W. Scott on "Honouring God's Faithfulness." For tickets and info. call (416) 438-5040.
Mar. 18-19	"Partnership in the Gospel" Conference at Third CRC (St. James United), **Edmonton,** Alta. For info. call (403) 489-8563.
Apr. 16	Organ/trumpet concert with Jan Overduin and Eric Schultz at 8 p.m. in Redeemer College Auditorium, **Ancaster,** Ont. For tickets call (416) 648-2131, ext. 213.
May 20-23	All Ontario Y.C. Convention at University of Western Ontario, **London,** Ont. Price: $119-$129. Late registration fee after Feb. 15 of $15. Contact your league secretary.
June 11	100-year Anniversary and Reunion of Christian School, **Sauwerd, The Netherlands.** For info. write J.M. Pot, de Groenlanden 6, 9771 BV Sauwerd, The Netherlands. (Order Anniversary Book at fl.35,-.)

Advertising Deadlines

Dated	Mailed	Two column ad deadline	Classified deadline
Fri.Jan.29	Tues.Jan.26	Wed.Jan.20-8:30a.m.	Thurs.Jan.21-8:30a.m.
Fri.Feb.5	Tues.Feb.2	Wed.Jan.27-8:30a.m.	Thurs.Jan.28-8:30a.m.
Fri.Feb.12	Tues.Feb.9	Wed.Feb.3-8:30a.m.	Thurs.Feb.4-8:30a.m.

Please send your family announcements to C.C. typed or neatly printed. C.C. cannot be responsible for errors due to handwritten or phoned-in ads.

Inuit TV to get $2.2 million for programming

TORONTO, Ont. (Canadian Scene) — The Inuit Broadcasting Corporation (IBC) will receive $2,210,000 in the 1987-88 fiscal year to produce Native TV programs in Inuktituk for Inuit viewers in the Canadian Arctic.

The IBC has completed its sixth year of operations. It produces five hours of TV programs a week which are broadcast via satellite in conjunction with the CBC Northern TV Service. The programs consist of news, current affairs, cultural, educational and traditional lifestyles of the Inuit.

In making the announcement, the Secretary of State, David Crombie, said that the IBC is providing an essential media service. Without it there would be no native language TV service in the Arctic.

The Canadian Native Arts Foundation (CNAF) has also been awarded $70,000 to promote young Native people to develop their skills in the field of the arts.

The CNAF will produce a full scale Native ballet entitled *In the Land of the Spirits*. The ballet, based on a traditional Ojibway creation story, deals with alcohol and drug abuse. It encourages non-Native people to appreciate the traditional dances of an indigenous people while promoting the developing of Native artists in non-traditional artistic endeavours such as ballet, thus breaking down the stereotype that aboriginal people only take part in traditional activities.

Funds for this program come from the Native Social and Cultural Development program and the Multiculturalism Program of the Department of the Secretary of State.

Attention LDCSS Alumni!

An Alumni Association is being formed for former students of **London District Christian Secondary School.** Tentative plans include a newsletter and a general homecoming.

If you are interested in being on our mailing list and have not yet been contacted, please mail your address, phone number, year of graduation (or year you would have graduated), and maiden name (if applicable) to:

John A. Tamming
member of the Interim AA Board
43 Ranchwood Cresc., London, ON N6G 3A1
Phone: 472-1847

All Ontario Y.C. Convention

A time to learn how to STAND FIRM in the hope and joy which Christ gives and also to learn that without Christ we can do nothing and we have to remain in him to do anything.

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University of Western Ontario
London, Ontario

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Price: $119 for members; $129 for non-members. After Feb. 15 there will be a late registration charge of $15.

CONTACT YOUR LEAGUE SECRETARY FOR INFORMATION AND REGISTRATION FORMS.

Mid-America Reformed Seminary Commencement

Mid-America Reformed Seminary invites the public to its third commencement on

January 27, 1988, at 7:30 p.m.

in the First Christian Reformed Church of Hospers, IA

The speaker will be Dr. John R. Sittema

Church news

Christian Reformed Church

Change in service time

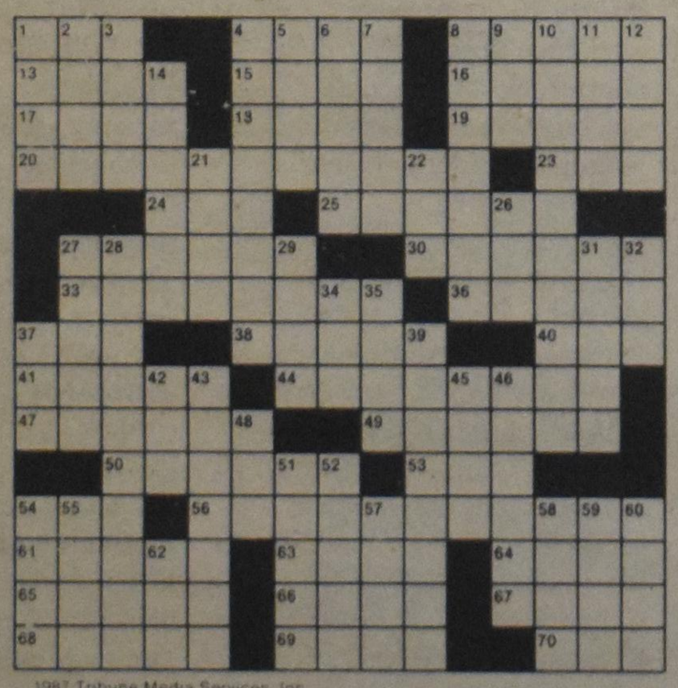
— Vancouver, B.C.: First CRC. As of Feb. 7, Sunday evening worship will begin at 6:00 p.m. (The service was formerly at 7:00 p.m.)

Called

— to Bethel, Waupun, Wis., Adrian Dieleman of Bethany, Fenwick, Ont.

Weekly Crossword

by Marjorie Pedersen



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ACROSS
1 King topper
4 Dickens name: abbr.
8 Unpleasant
13 Festive event
15 Hundred: pref.
16 Silas Marner's foundling
17 Ireland
18 Huron's neighbor
19 Strollers
20 Legging type
23 Asian holiday
24 — Alamos
25 Most crafty
27 One who takes orders
30 Like some cloth
33 Medes
36 Slight furrow
37 "— a boy!"
38 Scout unit
40 Sign
41 Mature
44 Throughout
47 "... easier for — to pass through ..."
49 Rocket needs
50 New Orleans university
53 West of films
54 Devour
56 Kind of design
61 Office worker
63 A Skinner
64 Jai —
65 Alarm sound
66 — Hari
67 Desires
68 Curves
69 "His eye — the sparrow"
70 Rds.

DOWN
1 Eons
2 Nag
3 Kazan
4 Vamoose!
5 Munich mister
6 Sour substances
7 Pilfer
8 Relations
9 Mo.
10 Splashing here & there
11 Piece, sheet or table
12 Tues. to Wed.
14 Moose feature
21 Playthings
22 Pose
26 Collection
27 Of sight
28 Muddies
29 — avis
31 Keeps repeating
32 Wild ox
34 —-pros
35 Aria
37 Tax shelter letters
39 Cheese
42 Ostrich's relative
43 Willie and Horatio
45 Prevaricator
46 Traffic sign phrase
48 Circuit
51 Mother-in-law of Ruth
52 Kett and Candy
54 Being: Lat.
55 Sweetsop
57 Broz
58 Cheers for a toreador
59 Bombast
60 Osculate
62 Formerly called

Last Week's Puzzle

A	B	B	E	■	C	A	R	I	B	■	C	O	M	B
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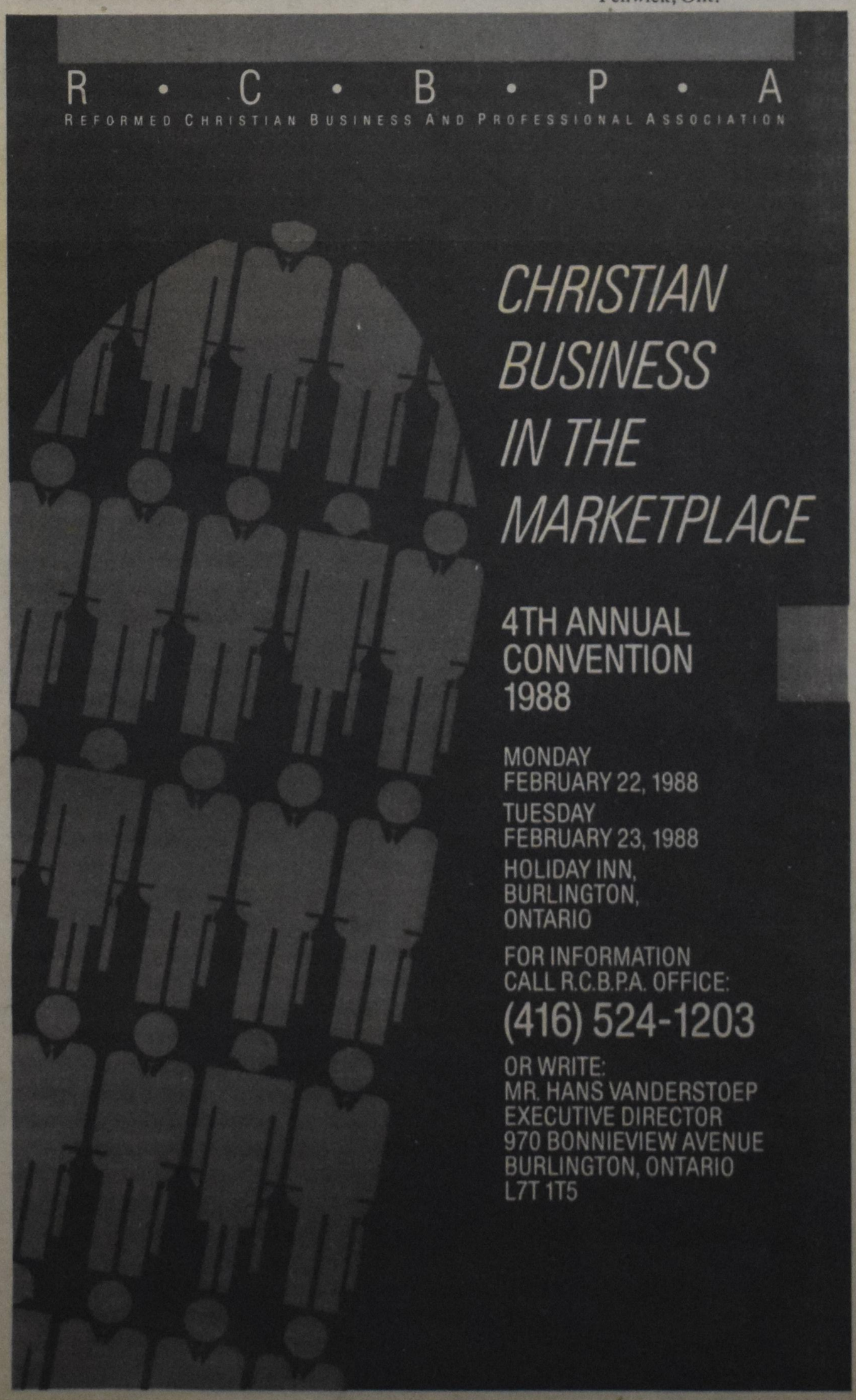

Dutch

Kommentaar met een knipoog

Herman de Jong

Onrust, toen — rust, nu ...

Het is zaterdagmorgen. Gisteren kwam ik thuis van een rondreisje naar tien Christelijke scholen. Ik heb weer es voor de klas gestaan, weliswaar niet als onderwijzer, maar als vertegenwoordiger van de vereniging waar ik nu voor werk. Dit artikel is dus heet van de naald. Met zulke artikelen is het oppassen geboden. Meestal zijn ze van kritische aard. Ik schrijf dit stukkie omdat ik blij en dankbaar ben.

Ik had een prachtige week, maar die week was ook de koudste week van het jaar. Voor het eerst in mijn leven ben ik in een motelkamer geheel gekleed (plus zware winterjas, schoenen en schipperspet) onder de dekens gekropen. Toch werd ik elk uur wakker want de matras knikte door. Een paar rugwervels, de vierde en vijfde als je van onderen begint, beginnen dan te huilen van de pijn. Maar welk matras is stevig genoeg om een lichaam te dragen dat ettelijke ponden is aangekomen gedurende de feestdagen? Men mag *nooit* zonder wikken of wegen iemand of iets zo maar de schuld geven. Zelfs een matras niet ....

Ik wil eerst de schoolhoofden hartelijk bedanken. Ze gaven me de gelegenheid hun leerlingen voor te lichten over een bepaalde groep mensen. Ook heb ik de studentjes verteld, dat godsdienst altijd Gods-dienst is in de zin van de samenvatting der tien geboden. We hebben naasten die niet altijd zo gezond, jong, verstandig zijn als wijzelf. Net als Jezus, dienen wij een warm hart voor deze mensen te hebben. Als op Christelijke scholen daaraan uitdrukking gegeven wordt, is er een prachtige toekomst voor die scholen. Eén achtste klas gaat verschillende malen per jaar naar een bejaarden-tehuis om daar te zingen en met de oudjes te praten. Zo'n initiatief heeft levenslange gevolgen. Fijn hoor, jongens en meisjes! Dat heb ik ze ook verteld. Ze glunderden!

Zo sta je dan voor de klas. Voor het eerst na een afwezigheid van twintig jaar. Meteen valt je iets op. Deze kinderen zijn rustiger, minder oudeugend, minder lawaaierig dan het spul waar ik destijds, tussen 1955 en 1965 mee zat. Niet maar in één of twee scholen waar een schoolhoofd de klappen van de zweep kent en leerlingen dat aan de lijve ondervinden. Ik merkte dit op in alle tien scholen. Heerlijk om in zulke scholen les te mogen geven!

Nu wordt een klas natuurlijk altijd beïnvloed door de meester of de juf. Het kan zijn dat mijn leerlingen in de vroege emigratie-jaren zo ondeugend en onrustig waren omdat in dat jonge meestertje de ernst des levens nog niet ten volle doorgedrongen was. Een meester die gekke gezichten trekt, die langs de banken rent als een Olympische sprinter, die zijn aandachtige toehoorders bezig houdt met de deugnieterijen uit zijn eigen jeugd, krijgt vanzelfsprekend zijn eigen roemrijke verleden op het brood. Toch was ik soms ook wel streng! Maar misschien had ik altijd streng moeten zijn! Misschien hadden de Nederlandse kinderen die plotseling in Canada hun schoolopleiding moesten voortzetten dat nodig. Het was voor hen een hele omwenteling, niet?

Er zijn natuurlijk oorzaken voor de onrust van toen en de rust van nu. Ik zou daarover nog wel es een boek willen schrijven en het van alle sociologische en psychologische kanten willen belichten. Maar dan zou ik eerst deze wetenschappen moeten bestuderen en daar heb ik nu geen tijd meer voor. Daarom houd ik me maar bij een oorzaak die door vele geleerden totaal over het hoofd wordt gezien: het weer! Het is eigenlijk zo ontzettend eenvoudig ...

Er komt een stroom Nederlandse emigranten naar Canada. Waren het rustige mensen, deze emigranten? Natuurlijk niet. Ze hadden geen rust in een zekere plaats en daarom moesten ze wel emigreren. Het merkwaardige is nu dat deze toch al zo onrustige mensen kinderen meebrachten waarin de rust *helemaal* zoek was. Sommige lieden geven de emigratie de schuld, anderen beweren dat het oorlogsbabies waren, die in hun onderbewustzijn nog de bommen hoorden vallen. Ik zeg: "'t Is het weer, mensen, de gruwelijke Nederlandse weersomstandigheden ... we woonden te dicht bij de Noordzee!

Tussen Engeland en Nederland bevindt zich een zeer sterk magnetisch veld. Nergens ter wereld is er een sterker veld. U hebt allen de harde Noordzeewind meegemaakt. Het was een wind die de golven deed bruisen en zware wolkenvelden over het kleine landje joeg. Welnu, deze machtige Noordzeewind voerde het kapotgeslagen Noordzeese magnetische veld tot in de kleinste hoekjes van Nederlandse leslokalen, met alle nare gevolgen van dien. Prima gebalanceerde hersenen van Nederlands kroost werden volkomen uit het lood geslagen. Ook onderwijzers, vooral de jongere, voelden plotsklaps dat er in hun brein iets aan de hand was ... ze voelden zich onrustig worden! Ervaren onderwijzers gebruikten natuurlijk een voorbehoedsmiddel ... die droegen magnetische steentjes in hun vestzakjes om het zaakje te neutraliseren.

Nederlandse meesters en juffen *lezen* geen weerberichten, ze *ondervinden* die aan den lijve en aan de klasse. Als een klas uit elkaar springt van nerveusiteit, weet elke juf dat er boven Engeland iets broeit! Morgen onweer! Eens bezocht ik een schooltje op een eiland. Het was net twaalf uur en als een troep dolle stieren kwam de jeugd de schooldeur uitrollen. Ik keek es naar de lucht, en ja hoor, boven Harlingen hing een onweersbui. Ik kan u een nog sterker staaltje vertellen ...

Op een vrijdagmiddag ging plots mijn hele zevende klas in de Sarnia Christelijke School op de kop staan. Ik had 's morgens mijn stok al kapotgeslagen en dus moest ik het die middag met mijn ogen doen. Maar wat doe je met ogen, die als schichtige paarden in hun oogkassen rondhollen? Ik was zelf ook hyper-nerveus. Daar kreeg ik een telefoontje van moeder in Nederland, die anders nooit naar de school belde. "Och Herman," jammerde ze, "Vader is niet thuis, maar het is hier zulk noodweer, dat de dakpannen van het dak rollen!" Toeval? Nee hoor, wetenschap! Het is voor mij een uitgemaakte zaak, dat die emigrantenkinderen in mijn klas zelfs na drie, vier jaar nog onrustig beïnvloed werden door het weer in Europa. (Niet alle leerlingen waren ondeugend trouwens. Leerlingen wiens ouders uit Drente of de Achterhoek kwamen, ver van de Noordzee, waren minder onrustig. Maar de Amsterdammers en Rotterdammers en Westlanders? Geef mijn portie maar aan fikkie! Niet voor niets ben ik vroeg kaal geworden!)

Deze theorie van mij, die waarschijnlijk in de toekomst de "De Jong's Mischief Equilibrium Theory" genoemd zal worden, wordt nog gestaafd door het feit, dat muggen harder gaan prikken in een overladen magnetisch veld. Voor ik ga zonnen op onze veranda zeg ik tegen mijn vrouw: "Toe meid, sla dat veld even kapot ...."

Nu is de situatie anders geworden. De jeugd is tot rust gekomen. Zomerse hitte in Canada maakt de leerling lusteloos. Het is te warm om je druk te maken. En in de winter komen ze half-bevroren van de school-ijsbaantjes. Het neemt enkele uren voordat ze ontdooit zijn, en in die staat heb je er geen kinderen aan ...

Ik ben blij dat het tegenwoordige onderwijs-personeel minder moeite heeft met hun klassen. En jullie, ouders en grootouders, wees maar trots op jullie kinderen en kleinkinderen! Er valt heel wat van te maken. Misschien schieten ze ons nog voorbij in het dienen van anderen ... want daarvoor is ook "een gerustzijn in de Heer" een noodzakelijke voorfase.

Herman de Jong woont in Jordan Station, Ontario.

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Pensive Dutchie

Syrt Wolters

Hoe gaat het met de Christian Heritage Party?

Als je 't mij vraagt — niet al te best. Maar dat is eigenlijk ook geen wonder: elk te-vroeg-geboren kindje heeft een moeilijke tijd om in leven te blijven. Eigenlijk had ik gehoopt dat, voordat men er toe overging om officieel een politieke partij te stichten, eerst meer aandacht besteed zou worden aan het scheppen van een Christelijk politiek bewustzijn. Zolang dat er niet is, zal het erg moeilijk zijn om levensvatbaarheid te tonen. Ik ben bang dat de groeiperiode niet geheel benut is. Het politieke kindje is te vroeg geboren. Wat nu?

Het kindje is er! Het is nog uiterst zwak en naar menselijke berekening is er niet veel hoop dat het in leven zal blijven. Zullen we dan maar van onze menselijke berekening uitgaan en bij voorbaat aannemen dat het jonge leven gedoemd is? Hebben we ook die houding aangenomen met onze Christelijke scholen of met de CLAC? Of met een Christelijke universiteit, waarvan de ICS een zwak begin is?

Hebben we ons toen bij het begin afgevraagd of het ooit wel wat worden zou? Nee toch — we zijn gewoon aan het werk gegaan en het leek soms wel dat het hopeloos was, maar God heeft onze scholen wel heel rijk gezegend. En als we allemaal getrouw blijven, zullen onze scholen gaandeweg beter worden en een voorbeeld in het land zijn.

Argwaan en slapheid

Waarom hebben we dan zo'n moeite met een Christelijke politieke partij? Want als ik m'n oor zo te luisteren leg, dan zijn er nog heel velen onder ons, die deze nieuwe Christelijke politieke partij niet wensen te steunen. De argumenten om deze houding te staven verbazen me. Vooral als ik merk, dat die mensen hartelijke voorstanders zijn van Christelijk onderwijs en zelfs leiding-gevende posities hebben in de CLAC. Dat begrijp ik niet. Wat zijn dan wel de redenen waarom ze hun steun aan een Christelijke politieke partij onthouden?

Verscheidene keren heb ik mensen horen zeggen: "Wat verbeeldt dat kleine groepje van Christenen zich wel; niemand blijkt enige ervaring in de politiek te hebben. Ze moeten nog zo ontzaggelijk veel leren van politiek." Mijn antwoord op dit argument is: "Toegegeven dat ze nog een heleboel moeten leren, maar zijn jullie het met mij eens, dat de bestaande partijen nog veel meer moeten leren? De bestaande partijen hebben zelfs nog nooit gedacht over de noodzaak van "Christelijke" politiek. Hier hebben we tenminste een groep die, in kinderlijk geloof, bereid is om naar de schrift te luisteren als het op politiek aankomt in ons land. Kunnen we dat zeggen van één van die andere partijen?"

Anderen beweren dat dit jonge politieke plantje veel te veel "Canadian-Reformed" georiënteerd is. Mijn vraag is: Waarom is dat zo erg? Afgezien van het feit dat ook Christenen uit andere kerken een leidende functie hebben, wat doet het er toe, welke Christenen het zijn die de moed hebben om een begin te maken? Mensen die als een argument gebruiken, dat het te "kerkelijk" georiënteerd is, vallen in dezelfde fout als men *daarom* z'n medewerking onthoudt.

Conveuse kinderen

Ik zal de laatste zijn die beweert dat dit Christelijk pogen in politiek haar ideaal bereikt heeft. Op geen stukken na. Men zal nog ontzettend veel moeten leren als het aankomt op het toepassen van Bijbelse richtlijnen voor de wijze waarop een land als Canada geregeerd behoort te worden. Dit moest juist een reden zijn om het wel te steunen met alles waarmee we van dienst kunnen zijn. Waren onze scholen direct zulke voorbeelden? Iedereen die een beetje weet van de strijd voor onze scholen weet wel beter.

Maar ik ben dankbaar dat het "kindje" er is, zij het dan wat vroegtijdig. En zien we niet vaak in het normale leven dat die "couveuse" kinderen zich later ontwikkelen tot flinke en gezonde leden van de maatschappij?

Het hangt er maar van af in welke graad we toegewijd zijn aan de noodzaak van Bijbelse richtlijnen in politiek.

Het lichaam van Christus is "de nieuwe schepping"; het organisme wat als "gemeenschap der heiligen" haar politieke taak verstaat en het gehoorzaam opvolgt. Het is te betreuren dat christenen al zo sterk "gelijkgeschakeld" zijn in het humanistisch-seculaire patroon van het leven, dat we onze visie hebben verloren om ons als een geloofsgemeenschap te kwijten van onze politieke taak. Ook politiek moeten we in de wereld bezig zijn op de voorwaarden van het koninkrijk Gods en niet op de voorwaarden van het seculaire humanisme.

Syrt Wolters is kapper in Victoria, British Columbia.

Blinde Leo in de wei: "Ik heb het geluk dat ik tot mijn elfde jaar goed heb kunnen zien en hier ben opgegroeid. Alle buitenwerk kan ik zelfstandig uitvoeren."

BLINDE LEO WERD TOCH BOER

Harry Nijen Twilhaar

WINTERSWIJK, Nederland — De 22-jarige Leo Schulte Nordholt uit Winterswijk is boer geworden, ondanks het feit dat hij nagenoeg blind is. Met het diploma van de middelbare agrarische school nu op zak, gaat hij nu het bedrijf van zijn vader overnemen. Die zal hem de komende jaren begeleiden om met aanpassingen rond huis en erf tot een praktische bedrijfsvoering te komen.

Tot de vijfde klas van de lagere school kon Leo normaal zien. Door een hardnekkige oogziekte ontstonden op elfjarige leeftijd scheurtjes in het netvlies, waardoor zijn gezichtsvermogen verslechterde. "Ik kan alleen nog vanuit de ooghoeken licht en donker onderscheiden. Voor de rest zie ik louter en alleen streepjes," zegt Leo. Desondanks heeft hij altijd boer willen worden en opvolger van zijn vader.

Na een interne opleiding op de blindenschool Bartimeüs in Zeist, kon hij terecht op de middelbare agrarische school in Winterswijk. "Het was voor de school een moeilijke beslissing om onze zoon op te nemen. Drie jaar lang hebben we alle lessen op cassettebandjes ingesproken. Daarnaast heeft de school gebruik gemaakt van een brailleschrijfmachine," vertelt Leo's vader.

Subsidie

Nu zoon Leo daadwerkelijk boer is geworden, krijgt zijn vader er een nieuwe taak bij. "Ons bedrijf moet helemaal aangepast worden. Alleen met computers zal Leo zich zelfstandig kunnen redden en daar is veel geld voor nodig. In overleg met diverse instanties, waaronder het GAK en landbouwschappen, hopen wij in aanmerking te komen voor een subsidieregeling," zegt de heer Schulte Nordholt sr.

En Leo zelf: "Ik heb het geluk dat ik tot mijn elfde jaar goed heb kunnen zien. Alle buitenwerk kan ik zelfstandig uitvoeren. Alleen het voeren en melken van de 66 koeien levert problemen op. Het voeren moet helemaal geautomatiseerd worden. Bovendien moeten de koeien voorzien worden van speciale zendertjes, die aangesloten zullen worden op een computer. Zo kan bijvoorbeeld de afzonderlijke melkafgifte geregistreerd worden. De computer wordt straks mijn belangrijkste collega," vertelt Leo.

Vader en zoon hebben inmiddels contact gezocht met een computerbedrijf, dat gespecialiseerd is in automatiseringstechnieken. Leo's vader heeft er alle begrip voor dat zijn enige zoon zelfstandig boer wil worden, hoewel collega-boeren twijfelend hebben gereageerd.

Bedrijfsvoering

"We zullen een systeem moeten bedenken waarmee Leo in de toekomst uit de voeten kan. Kijk, het is mijn grootste wens dat hij op den duur het bedrijf gaat overnemen. Ik heb dagenlang met mijn zoon over de consequenties gesproken. We zullen wel een systeem van bedrijfsvoering moeten bedenken waarmee Leo in de toekomst uit de voeten kan. Maar inderdaad zal hij iemand in zijn onmiddellijke nabijheid moeten hebben die mede kan toezien. Hij moet dus eigenlijk nog wel een lieve vrouw zoeken," zegt zijn vader lachend.

Overgenomen uit: de Telegraaf, 30 juli, 1987.

Zie pagina 16 voor prijzen en vervaldata voor advertenties.

Books/Meditation

Robert VanderVennen, book review editor

Autobiography

Heaven and hell in Cuba

Against All Hope: The Prison Memoirs of Armando Valladares. New York: Ballantine Books, 1986. Paperback, 502 pages, $11.95. Reviewed by Ed Vanderkloet, CLAC, Toronto.

After the Nazi Holocaust, the Soviet Gulag Archipelago, and the daily violence we see on our TV screens, it is a bit difficult to be shocked by the brutality of one human being against another. We tend to become inured to unspeakable cruelties perpetrated in the name of freedom and justice. If we want to resist this tendency (as we should), reading Valladares's *Against All Hope* is a must. The book pulls us back from our *deja vu* attitude and confronts us squarely with the hell of human-made horror and the heaven of divine love.

The author was arrested by Fidel Castro's political police in 1961 on the charge of subverting the regime with his refusal to have a communist slogan put on his desk at the postal savings bank in Havana. After reassuring his mother and sister that there must be some mistake and that he would soon be back home, he went along with his captors.

But there was no mistake. Valladares went to prison for 22 years where he underwent indescribable suffering at the hands of his jailers. His is a gruesome account that depicts the very depths of human depravity. Daily beatings, months-long solitary confinements in a cold cell with a ceiling of steel gratings through which sadistic guards daily threw pailfulls of excrement on a prisoner who was never allowed a bath, days of working chin-deep in a lake of raw sewage; the list of perfidious punishments is endless.

In prison Valladares became a Christian who put his "hope against all hope" (Romans 4:18) in Jesus Christ. The most moving part is his description of countless fellow prisoners who, when led to the execution pole and just before the bullets hit them, made their public profession of faith with the shout, *Viva Cuba, Viva Cristo Rey!* (Long live Cuba, Long live Christ the King!) Writes Valladares, "... At that fateful instant, I not only understood ... that Christ was indeed there for me at the moments when I prayed not to be killed, but realized as well that He served to give my life, and my death if it came to that, ethical meaning. It was at that moment that Christianity became a way of life for me. Because of my situation, it seemed my life would necessarily be a life of resistance, but I would be sustained in it by a soul filled with love and hope."

After 22 years of hope and horror, and at the personal intervention of French president Francois Mitterand, Valladares was released. His poems, smuggled out of prison, had made him known to the outside world. The last sentence in this lengthy book recalls the death of Brother Gerardo, a Protestant minister whose mission in jail was to comfort and help his fellow prisoners. Says Valladares:

And in the midst of that apocalyptic vision of the most dreadful and horrifying moments in my life, in the midst of the gray, ashy dust and the orgy of beatings and blood, prisoners beaten to the ground, a man emerged, the skeletal figure of a man wasted by hunger, with white hair, blazing blue eyes, and a heart overflowing with love, raising his arms to the invisible heaven and pleading for mercy for his executioners.

"Forgive them, Father, for they know not what they do." And a burst of machine-gun fire ripped open his breast.

While in Argentina last November, I met Gabriel Hernandez Custodio, a friend of Valladares, who spent 12 years in Castro's jails for being a Christian and an anti-communist. Gabriel, who now lives in Venezuela, is 59 years old but looks like a man of 70. In his broken English he told me his life story, a parallel to that of Valladares. Prison guards beat him so savagely that he lost the sight of one eye. Last summer the doctor in Caracas told him that he has cancer, but he unashamedly pointed up and assured me that his *esperanza* (hope) is in God. When I left he shook my hands and said, *Vaya con Dios, amigo* (Go with God, my friend); and when you review Armando's book, make sure you mention his faith."

Education

Wisdom on home schooling

School Free, by Wendy Priesnitz. Unionville, Ont.: Village Books, 1987. Paperback, 109 pages, $14.95. Reviewed by Barbara Hudspith, Dundas, Ontario.

Wendy Priesnitz has written a modest little volume on deschooling. But don't be fooled. What is packed between these 109 pages is invaluable information for the prospective as well as the seasoned home educator, and for the student teacher as well as the curious administrator. Not only does the author give us a wealth of fact and theory, she pulls together the experiences of a great number of Canadian families and shares with us their words of wisdom, their trials and their joys.

This is not an overly zealous sales-job for home education, nor is it a tirade against the public or independent systems. It is a controlled exposition that runs the gamut of deschooling philosophies and attempts to present them in an unbiased way. *School Free* is written by a Canadian for Canadians and includes weighty appendices of compulsory attendance laws and school-free educational procedures for each province, regional contacts for families to network with, lists of academic book publishers, sales and supplies and curriculum sources, as well as a helpful bibliography.

Within the text, the author deals with the simple how's and why's, legalities and problems, but she also struggles with the more controversial areas of socialization, educational philosophy, computer usage and the notion of true "freedom" as it pertains to children. Volumes have been written on these subjects but Wendy Priesnitz succeeds in providing us with a simple and adequate overview that both provokes and stimulates. She does not pretend to give the last word on these immensely complex topics but does do an honest job of representing both sides of the dilemma, clearly letting her own bias show and suggesting an abundant bibliography which aids the reader in grappling further with these questions.

The book is aptly spiced with quotations which the author has gathered from deschooling families in research conducted by way of a questionnaire. Numerous Canadian home educators participated in this collection of data. The author's choices are pithy and powerful. They are free from the vague philosophical jargon of professional educators and show the simple concerns and bits of wisdom that come from parents who care about their children.

While *School Free* does not provide an in-depth treatment of the politics of education or the various religious views that result in divided educational philosophies, it does provide enough information to start the reader well on the way to a fuller understanding. It presents the problems that many disgruntled parents and educators recognize intuitively and suggests a variety of alternatives which include the setting up of small independent schools that bring together home educating families in a loose alliance, and the partnership of the private school with a deschooling family who wishes to remain in close contact for advice, equipment and curriculum. This is a valuable little book for both its practical and philosophical approaches to the deschooling of children.

Friends of God

Wayne Brouwer

The dawn of a new age

"These men are not drunk, as you suppose. It's only nine in the morning! No, this is what was spoken by the prophet Joel: 'In the last days, God says, I will pour out my Spirit on all people." **(Acts 2:15-17)**

In one of his books, Pastor Chuck Swindoll tells the delightful story of hill country strangers who visited the big city for the first time. The sights and sounds overwhelmed them. But strangest of all was a little room they noticed in most tall buildings. People would press a button on the wall and soon the door would open. After they stepped inside, the door would close, and little lights above the door would flash: 2, 3, 4, 5, ...

Moments later, the doors would open again, and the people would walk out, *completely changed!*

A new you!

Wouldn't it be delightful if we could change ourselves as easily as walking into an elevator and pushing a few buttons? By now most of our New Year's resolutions have joined the sacred company of other wishes and promises of the past that don't seem to make us any newer or different.

Changes don't come easily or quickly. Even children's books carry that wisdom. In her delightful story about *The Velveteen Rabbit,* Marjorie Williams gives us this conversation between two stuffed animals in a child's nursery:

"What is real?" asked the rabbit of the skin horse, just before Nanna came in to today up the room. "Does real mean having things that buzz inside of you, and a stick-out handle?"

"Real isn't how you were made," said the horse. "It's a thing that happens to you when a child loves you, not just to play with, but really loves you. Then you become real."

"Does it hurt?" asked the rabbit.

"Sometimes," said the skin horse, for he was always truthful. "That's why it doesn't happen to those who hurt easily, or have to be carefully kept."

"Does it happen all at once, like being wound up?"

"It doesn't happen all at once," said the skin horse. "You become ... Generally, by the time you are real, most of your hair has been rubbed off and your eyes drop out and you get loose in the joints, and you look very shabby. But these things don't matter at all, because once you are real, you can't be ugly, except to people who don't understand."

The right door

Only love can really change people for the better, and it usually takes a very long time. But the power of God's love works much more quickly, for his Spirit steps inside of us, and performs a surgery much deeper than any earthly cosmetics can touch. That was the amazing reality of Pentecost Sunday. People *were* changed. Dramatically. Immediately. In ways that others noticed.

But it wasn't the crude silliness that wine brings on, nor the temporary euphoria of a drug-induced high. "No," says Peter, "morning is breaking on a new day, a new age in which God's Spirit is invading lives, and turning them right-side-up for a change!"

Does your life need a change? Forget the elevator! It won't work any better than most of the resolutions you've tried in the past. Try stepping into a church instead. God is waiting to help you find a new you!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ontario.